

# Christian Faith — and Life —

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Combining the *ESSENTIALIST* and the *BIBLE CHAMPION*

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Vol. 39

JUNE, 1933

No. 6

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## Armageddon

Bishop H. M. DuBose, D.D., LL.D.

A specter of the ages haunts the crest  
Of hills that wrinkle round Esdraelon's vale,  
And close with veldts, in sheen of lilies drest,  
To make the symbol of a cosmic tale.

From Kishon's fateful frith to high Beth-Shan  
The tide of ancient battles redly rolled;  
A thousand years the blood of nations ran,  
But in the fields of summer changed to gold.

Yet still, most dread, the quaking portents hold;  
Megiddo's front shall fuse with fiercer flame,  
And earth shall answer to a day foretold:  
Jehovah's day, for judgment is his name.

Now is the Spirit's hour: the carnal might  
Of sense, the powers of darkness and the air  
Are joined for onset in the realms of light.  
Looms Amageddon!—Triumph or despair!

*Nashville, Tennessee*







# Christian Faith and Life

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## EDITORIAL

### The Archaeology of Armageddon

**T**HERE is in our language no more lugubrious word, nor one of more tragic significance, than the word *Armageddon*. It would seem to have been coined out of hand by the spirits of judgment and destruction, and to have been assigned to the description of a place, eery and unlocated, in the war troubled fancies of the race. It has

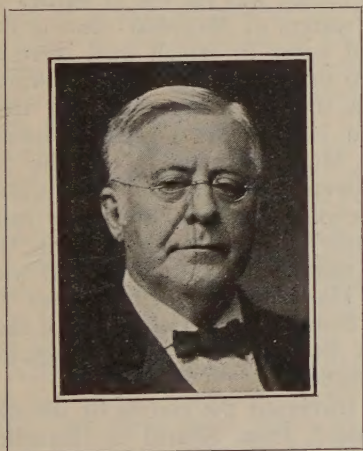
world. The tendency of modern activity has been so far away from this corner of earth that multitudes of the cultured do not suspect its identity.

Our present purpose is to traverse the limits and historical relationships of this pent in terrain; especially to assess the scientific proofs of its claims, militant and spiritual, and to follow its outreachings through the ages of prophecy.

**T**HE work of identifying the site and adjacencies of the historic Armageddon has been mixed with a sentiment of fine romance and reverence. The hill of Megiddo, the norm of the vast fancies and literature of Armageddon, is set in the midst of nature beauty, and where the heart of world faith beats highest. From its vantage the eye takes in the excellency of Carmel, the glory of Lebanon, the prospect of Tabor, the panorama of Jezreel and Moab, and above all, the nestling quietness of Nazareth behind its bulwark of native rocks.

Also here beckon to the beholder the fields of Shunem, atilt on the sides of Little Hermon, flecked in their season with lilies of the valley, the homeland of the heroine of the Song of Songs; and with these join the pasture lands of shepherds and the palm shaded estuary of the Kishon, where it meets the blue waters of the sea, no doubt, an oft visited resort of the Son of Man during the years of his labors at Nazareth.

The task of identifying Armageddon had occupied the thirty and more years immediately preceding and following the World War. Almost every antiquarian and archaeologist who has visited the ancient Orient during these years has taken a more or less



Bishop H. M. DuBose

found its way into all human speech, where it stands for universal conflict brought to the onset of blood. Its center is everywhere, and its outbreak is set to fall among the forces that are transcendent and final.

Few people, however, realize that the original of Armageddon is today a quiet pastoral valley in northern Palestine, a valley which was once the battlefield of nations, and which, for century after century, exhibited its human holocausts, representing the fate of empires and, sometimes, the destiny of the



serious turn at surveying this ghost walk of slaughtered armies. For no little time past, it has been settled that a certain hill of the Samarian group, which juts, promontory-like, from the southern line of the Valley of Esdraelon, overlooking and commanding that highway of kings, is the original of the Armageddon of St. John's Apocalypse.

Also, it has been determined that the name, as historically related, applies not only to this once fortified center, but also to a contiguity of limited spaces, which witnessed the evolution of ancient and, as came to pass in the World War, of modern soldiery as well.

The word Armageddon is a composite, made up of *har* (hill) *megiddo*, (a place of multitudes), thus *Harmegiddo*, which loses its rough breathing in the Greek, and becomes Armageddon, celebrated in the Revelation as the battlefield of God Almighty against the kings and devil incited administrators of this world. The literal and figurative meanings of the word are thus made to appear. The original is not the result of a draft upon the imagination; the apocalyptic objective is real beyond the precedents of human militancy. The former may be measured with a line or by the strides of a man. That which is to come will compass the measures of time.

In 1926, I took the triangulations whose base stretches from the ruins of Harosheth of the Gentiles to the eastern pitch of Little Hermon, and westward and north-westward back by Ibleam and Engannin, to the point where the apex rests at the foot of Megiddo, a distance of somewhat more than eighteen English miles. Within this amazingly limited space tragedies of three thousand years have had their staging. One who has lived himself into the spirit and action of Bible drama, and of subsequent ages related thereto, hardly needs other aid than his naked eye to locate the sectors of ancient battles, and close with the witness of answering landmarks. It is now a question as to which is the greater inspiration, the romance of the landscape and its wierd memories, or the longed after archaeological treasures recovered from the summit and slope of the central hill and the open lands below.

On a cloudless day in July—Esdraelon seldom sees other than cloudless days—I climbed the hill of Megiddo, overlooking the field of historic strifes and orgies. It is now a scene of incomparable quietness. "The waters of Megiddo," the trough-like Kishon, divide it with peaceful flow. Every scar and

every blood dash has been hidden by the cloth of gold and lilies of summers that have lengthened into centuries and millenniums.

Nature has dressed away the marks of war from the olden Armageddon; but it cannot hide from human thought the traces of those iron shod multitudes which came and went through Esdraelon; which fell down dead, rolled in gore, or went to victory and empire. From the slope one sees the whole terrain, stretching from the hills of Galilee southward, and from the wady of Jezreel northwestward, some sixty kilometers, to the shores of the Mediterranean.

As we have seen, the flow of the Kishon is naturally slender; but after the fall of the early and the latter rains it becomes a raging torrent. Wide and level on either side, the valley afforded ideal conditions for the movement of both foot and chariot armies. It also had the advantage of lying half way between Babylon and Nineveh, on the one side, and Egypt on the other. It was part of the chief caravan route between the empires of the east and the west. Nature and commerce conspired to make it the world's bone of contention.

Long indeed was the list of battles fought by "the waters of Megiddo" during the two thousand years in which men were accustomed to make it a place for "looking each other in the face." It was here that ten thousand indomitable Israelitish mountaineers of Mt. Tabor and about the Sea of Galilee swept from the field the nine hundred iron chariots of Sisera, broke the ranks of his infantry, and left the Kishon, roaring from a sudden cloudburst, choked with the dead. "The stars in their courses fought against Sisera," sang Deborah. All the portents of heaven were leagued against his pagan horde.

As I traversed the course of the carnage that ensued, from Sharid to Harosheth of the Gentiles, the ghostly centuries seemed to step aside that the opening scene in the long drama of Armageddon might become distinct. The loamy soil of the valley, soaked by the cloudburst of the previous night, sucked down the chariot wheels, and put the charioteers at the mercy of the long-hafted spears and arrows of Barak's patriots. In an attempt to encircle the Israelites, or else in mad retreat, the whole line fell into the flooded Kishon, when the foot soldiery fled and were cut down by their enemies. The contour of the land today tells the story of this defeat.



The next voice is that from the night attack of Gideon with his three hundred veterans against the concentrated force of the Midianite Arabs, drawn across the dip of Jezreel, under the shadow of Little Hermon. That defeat delayed Arab supremacy in Palestine for three thousand years, and thus gave opportunity for the development upon its soil of the most tremendous events in the history of mankind.

In the sequence of tribal history came the melancholy defeat of Israel under the leadership of Saul and his sons. Perhaps a sadder piece of strategy than this was never executed. With a marshy stream in his front, the same from which Gideon's army drank two centuries before, Saul, while he negotiated with the witch of Endor, permitted the Philistines to work around upon his rear, and thus to crumple his force between the cliffs of Gilboa and the morass of Harod.

Then came the rashness of Josiah, the pious, when he thrust his puny army in front of the hosts of Pharaoh-Necho in the plain of Megiddo, at the time that monarch was striking against the power of Assyria. The result was a slaughter of the Israelites and the death of Josiah, which was also the practical ending of the kingdom of David. But full many a pageant of blood, parallel with and posterior to, these holocausts swept through this valley of decisions. The kings of Babylon, of Nineveh and of the Hittites trampled this sod in the onsets of victory or defeat. Then came Alexander, the Ptolemies, Holofernes, and the Jewish patriots; the Romans, Mark Antony and Cleopatra, Titus, Hadrian; yet again the Galilean patriots; and now the Crusaders, to be followed by the Arabs under their barbaric leader, Saladin; then Napoleon Bonaparte, and the finality of the late British campaign under General Allenby. All these drew ranks of swords, trails of blood and paths of fire across this war devastated valley.

The lines of at least the principal of these conflicts might be located within the flight of an arrow or the range of a peltast's stone. Doubtless the most of these clashes occurred immediately under the hill of Megiddo or along the Kishon fronting the fortress. According to which power controlled this fortress, the gage of battle was offered to the north or south of Megiddo proper.

Somewhat to the north there was a second military and caravan road leading from Egypt out of the Plain of Sharon. If Baby-

lon, Nineveh or Israel controlled the central hill, and the contest was with Egypt, logically the issue was pitched toward the northward. If Egypt was mistress of the hills, it is equally logical that the measure of strength should move to the southward, with Taanach as a secondary base. But the time came when Armageddon extended its circle to include the heights of Beth-Shan and the shorelands of Acre. From thence it went prophetically to the heights and depths.

**B**UT we now come to that which is the main objective of our study, namely, the archaeological verification of the historicity of the Armageddon of the Scriptures. Two notable uncoverings have occurred in the immediate circle of Armageddon, one at the hill of Megiddo itself, and another at the ruins of Taanach, a neighboring fortress. These excavations took place in inverse order of their naming here. The work at Taanach was carried on in 1902, under the direction of Dr. Ernst Sellin of the University of Berlin. Somewhere about 1906 Dr. Schumacher, under German organization, began the excavation of Megiddo, and settled whatever doubt may have existed as to the identity of that hill. After the World War interest in this excavation passed to the University of Chicago, and up to a brief while ago the industrious excavator was prosecuting his task.

I had the great pleasure to be the guest of Dr. Schumacher for all too brief a time during my also brief sojourn and studies in Northern Palestine. The memorable summer stay with Dr. Sellin at Shechem, with other Oriental contacts, were distinctly added to by conversation with the wizard of Megiddo.

Testimony to grim militancy and the spirit of conquest is seen in the yield of the trenches of Megiddo. Weapons of stone, of bronze and of iron, according to the age represented, speak in a way that justified the Apocalyptic writer in deriving from them a tragic nomenclature. This fortress was Canaanitish, Egyptian, Israelitish, Philistine, Babylonian, Greek, Roman, Crusader, and else, through the turns and changes of many centuries. The most delicately finished pottery found in any ruin in Palestine has come from this polyglot war nest. Those who then fought the world's battles found time to cultivate a fine taste in ceramics. This affords matter for study in the direction of our main task, the archaeological verification of the site of Armageddon.



The excavations give to the fortress of Megiddo a great antiquity. In its lowest foundations it goes back to a date before 2000 B.C. That is a century prior to the advent of Abraham. The Amorites, descending from the race habitat in the Antitaurus, entered the pass of Esdraelon and took possession of its marked natural defenses. If Shechem was earlier settled by this people, as I hold, its protection called for possession of the natural fastness of Megiddo. Whether Egypt already had been that way is not clear. A better knowledge of the Hyksos, or Shepherd, kings might enlighten us.

The well proved antiquity of Megiddo, and the modern Arabic designation of *Tell el Mutesellim*, the House of the Governor, are the first proofs of the historicity of the Apocalyptic hill. The foundations of a palace of considerable extent were uncovered by Schumacher. This, with the Arabic designation, indicates the presence of both a civic and military authority. Here a seal was found inscribed, "Belonging to Shema, the servant of Jeroboam," which would seem to bring the palace down to the Israelitish period. Along with the palace foundations, the ruins of a temple were entered by Schumacher. The earlier city seems to have been without a shrine, except for an open air rock altar, which situation befitted the military character of the place.

The fact that Megiddo, or Legion, as it was known to the Romans, occupied the first westward pass into the Plain of Sharon, leading to Egypt and the south, is strongly corroborative of its tradition. George Adam Smith and others attach a major importance to this fact. Evidence of Roman occupation is well established. The late presence there of a khan, or caravansary, shows the place to have been a relay station. The Romans perpetuated the military judgment of their predecessors.

I now take up the study of the several finds of Dr. Schumacher which help to show *Tell el Mutesellim*, as he first knew it, to be the Armageddon of history and prophecy. Through the five strata of the ruins there were uncovered sections of strong defense walls, some parts of them constructed of bricks, or even of stone, unusual in Amorite and early Israelitish cities. This circumstance points to the importance of the hill as a stronghold, and also to the constant liability to attack, all of which tends to give meaning to the Apocalyptic imagery.

Of equal suggestiveness have been the upturnings of flint and bronze weapons, as before noted. These were in the shape of knives and spear heads, except those curious stone missiles of about the size of the closed fist and roughly rounded. They were thrown from slings by soldiers known in the Greek phalanxes as peltasts, from their light shields of skin (*pelta*).

In this connection, it is interesting to note the Bible story of seven hundred Israelites "every one of whom could sling stones at a hair's breadth and not miss." At El Sharid, in the path of the defeat of Sisera's army, I gathered numbers of these missiles from the open land, disregarded by the plowmen of centuries. How many of those far off battles by the Kishon actually may have been won by flights of these ragged and cruel balls! The Philistines had abundant cause to remember the meaning of a sling and a stone.

Attention has been called to the fact that Schumacher uncovered at Megiddo an open air altar, cut from the natural rock, and which was assigned to prehistoric times. Under the altar was found a cave, into which a sluiceway carried the blood and washings of sacrifices. Later, as it appears, the cave was used for purposes of sepulture. But as remains of weapons also were found here, it would seem that that which later was used as a sacristy and tomb was at first an armory. That not only arms were stored here in quantities; but also that great treasure was sometimes gathered here admits of little controversy. Pharaoh Tothmes III credits himself with having carried away from this fortress, in the sixteenth century B.C., immense treasures, as well as the ordinary booty and spoils of war.

Accordance of *Mutesellim* with the traditional Megiddo is found in the mass of mean intramural dwellings, constructed of mud huts, huddled in the ruins. Why this show of meanness in contrast with the palace and other buildings of moment? Again, how and why so much wealth in a place whose population was so miserably housed? It was not a population of merchants and trades-people; but was rather the garrison and reserve force maintained at the cost of a royal treasury. Space and the comfort of troops were secondary matters; but the comfort and dignity of captains and civil officials were of first importance. In a militarism authority is categorical. It must dazzle and awe by reason of its being lifted above the common rank.



Reference has been made to the fineness of the pottery of Megiddo, much of it remaining in perfect condition. The table of Jezebel easily could be redressed with her favorite wares from the stores of pottery which I was permitted to examine in the camp of Dr. Schumacher by the banks of the Kishon. The quality and quantity of these wares were due to the situation of Megiddo as the half way house for caravans between Egypt and the Euphrates. Pottery from every land came to its gates. The fine shell-like manufactures from the Mediterranean; the stronger products from Egypt, Philistia, Tyre and Moab were there in profusion. The boards of the chieftains called for the finest. Thus speaks the voice of the past out of the ruins of Mutesellim.

Thought now reverts to the work of Dr. Sellin at Taanach. This fortress nearly always is mentioned in connection with Megiddo. Their political character was the same; they were royal cities, and maintained for the defense of the passes they commanded. The civilization of both cities was low and brutal. Infant sacrifice was practiced, and the cult which supported it was sensual to the last degree. The militaristic character of Taanach corresponded with that of Megiddo. Weapons of stone and bronze were recovered. But the most notable find by Sellin was a *cache* of cuneiform tablets of the age of *Tell el Amarna* in Egypt. These writings fix an early date for the fortress, and show that an intelligible form of writing was there in use. The cuneiform was the *lingua franca* of the old empires.

The Bible student will note that the Book of Judges locates the battle of Barak with the forces of Sisera in "Taanach by the waters of Megiddo." The two fortresses divided the foreland into equal sectors. The westward sector was the demesne of Megiddo; the eastward fell to Taanach. It was in the latter sector that the rout of the Canaanites began. It is but four English miles from Taanach to Megiddo. Their unity is therefore easily understood.

THE historic and prophetic continuities of Armageddon must now engage us. Perhaps it will be well to quote here the literal words of the Apocalypse:

For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them together to the great day of God Almighty. . . . And he gathered them together into a place called in the Hebrew tongue Armageddon.

This Scripture distinctly reverts to the historic Megiddo. It also announces a culmination of forces, those of evil against the righteousness of Almighty God, in decisive conflict. This is not the end of evil, but is the pledge and beginning thereof. It is the wounding unto death of the beast. It assumes a moral contest as having gone on through preceding times, in keeping with the words of the Christ: "I am come to send a sword on the earth;" and it also sights the tremendous aggressions demanded of Christianity during the coming age.

Many have been led to think that this battle of God Almighty is to be fought on the literal soil of Megiddo. When the thrust of Lord Allenby against the Turks came near to the waters of Megiddo, in the lowlands below Jenin, it was argued that therein the prophecy had been fulfilled. But important as were these results, they were of comparative, and not superlative, value. Armageddon is still far off in the hinterland of divine judgment. The lust for empire, the cruelty of conquest, the hates and rancors of men, the diabolism which led to the slaughter of the innocent, with the orgies of blood and death at the edge of the swords of combatants, is the Megiddo picture which St. John took in hand when he sought to visualize the meeting of the Almighty with the hosts led of the spirits of devils. This, and this alone, is the nexus between Armageddon of the air and that of the Samaritan hill, but the imagery is more tremendous than the mind can take in.

When will the lines of this final issue be drawn? The time of the end is to be measured by the success of the warfare now being waged, in the resistance being offered to evil workers, in the tireless defense of righteousness, and in the pulling down of strongholds of diabolism, represented in lust and appetite. We of the present are in the midst of a conflict which is irrepressible, and which tends to the finalities of Armageddon. The glorious concept of world peace, of the outlawing of war, the stamping out of the traffic in alcohol and life and soul-destroying drugs, the education of the ignorant and the evangelization of the world, are ends to be secured only through the pressure of spiritual forces more decisive than swords and the carnage of battle. Between this age of tremendous spiritual and moral effort and the finality of human redemption lies the battle of Armageddon.—H. M. DuB.

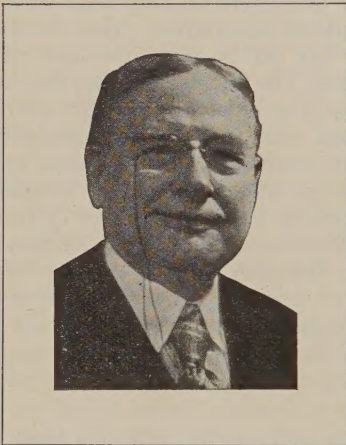


# Modern Missions and the Great Commission

I. For nearly two thousand years Christian Missionary Enterprise has had as its inner urge and its irresistible compulsions the mandate of Jesus, "Go ye into all the world and preach the Gospel to every creature."

**T**HE dominant note in all missionary enterprise has been *Salvation*.

The belief that "There is no other Name given under heaven among men whereby we must be saved" has led men and women to expatriate themselves, endure uncomplainingly every privation and accept without complaints martyrdom itself that Jesus Christ might be lifted up as the one and only Saviour of mankind.



Dr. A. Z. Conrad

Under this motivation, a new era in Christian missionary enterprise was inaugurated one hundred and twenty years ago and since its inauguration the enterprise has been augmented and intensified until today Christian Missions represent the biggest business, the boldest venture and the most Godlike activities under the sun.

II. During the past twenty-five years zeal in missionary enterprise has been steadily declining as represented by the Missionary Boards of leading denominations.

A frantic effort to sustain interest in world wide missionary effort is witnessed in every direction. The great river has suddenly ceased to expand and the flow of the water has become practically imperceptible. Missionary Treasuries are practically empty and thousands of workers have been called from

the Foreign Field. The Church itself has grown apathetic while men and women who used to contribute generously have lost their enthusiasm and curtailed their gifts.

The changing views and outlook of the younger generation have reflected themselves in the decline in interest not only in foreign missions but also in the propagation of the Gospel anywhere and everywhere.

### III. The Reason for the Changed Attitude.

So great a change respecting so great an enterprise must have an adequate reason. That reason is not far to seek. It is found in the new evaluation of the Gospel of Christ. More particularly it is found in the new appraisal of the life and work of Jesus Christ Himself. What this new evaluation and this new appraisal is we have had brought before us with a definiteness not to be misunderstood.

A book has recently been published entitled, "Re-Thinking Missions"; A Layman's Inquiry After One Hundred Years.

A self-appointed group of laymen and clergymen divided into seven groups of Directors entered upon an inquiry regarding Foreign Missions and from that inquiry proceeded to an appraisal of Foreign Missionary Enterprise as conducted in the great missions of the Far East. They have published a book of 329 pages in which are their findings and their recommendations.

### IV. What is the Report of this Commission?

It is a statement in brief of the policy and program which has actuated the founders and promoters of Foreign Missions in the past and it is a bold declaration that the whole procedure in the future should be under an entirely different motivation with an altogether different program.

The whole Christian world has been startled and indeed stands aghast as it reads this report. Both the negative and positive aspects of this report reveal the wide departure from "The Glorious Gospel of the Blessed God" that has taken possession of a large branch of the Christian Church. It is strikingly evident that the report is Modernistic, Humanistic and Unitarian. The Gospel as conceived of by the writers of this report is that of a simple non-mediatorial Fatherhood.



In the conceptions which underlie the report Jesus is no more the Living Christ than Buddha, and the Holy Ghost is but a phase of spiritual force. Indeed, so far as this report is concerned it might properly be said in New Testament language, "We have not so much as heard whether there be any Holy Ghost." The following striking omissions can not fail to startle any Christian reader of "Re-Thinking Missions":

*a* It has no Gospel in the New Testament sense of the Word.

*b* The great Gospel antithetic of "Lost" and "Saved", "Sin" and "Salvation", "Death" and "Life" are unknown, to the "Re-thinkers of Missions."

*c* The fact of sin "which when it is finished bringeth forth death" and the necessity of salvation through a Saviour not only are not even hinted at, but the implications of the Report make it impertinent for a missionary to say to a Buddhist or a Mohammedan "You are lost until you accept Jesus Christ."

*d* Not only is there no Atonement hinted at but again the implications of the Report are perfectly clear that an Atonement is not needed.

*e* Christianity is a "Way of Life" gained not by the acceptance of Jesus Christ as a Redeemer but a Way of Life resultant upon a contemplation of the ideas and ideals of Jesus.

*f* Christ's own conception of His Mission when He said, "He came to give His life a ransom for many" and also when He said, "The Son of Man is come to seek and to save that which is lost," is not once alluded to with approbation and is evidently regarded as a mistaken conception.

*g* According to this new motivation of Missions we are no longer to accept the dictum of Jesus that He is The Way, The Truth and The Life, but that He is *only one* of many ways, only one of many expressions of truth and only one of many givers of life.

*h* The great business of Foreign Missions, namely, making converts to Christianity by presenting Jesus Christ as the one and only Saviour is disparaged and designated under the opprobrious term of "proselytizing" which the Report declares is no part of the missionary's business.

*i* Evangelism as such receives scant commendation and as employed in connection with various missionary philanthropies is referred to disparagingly.

*j* The By-Products of Christianity are extolled while the great Christian motive, namely, salvation through Jesus Christ is either ignored or deprecated.

*k* This Commission makes the following positive declaration which is unmistakable not only as presenting an entirely new conception of the duties of the missionaries of the Cross in Foreign Fields but is in itself completely at variance with every conception of Christian duty as presented by Christ. The Commission says:

We believe the time has come to set the educational and other philanthropic aspects of Missions free from the organized responsibility to the work of conscious and direct evangelism.

They protest against making Medical Missions an Evangelizing Agency and yet these Institutions were founded and developed with the very thought that in addition to the humanitarian service there was a far greater objective, healing the soul of sin-sickness. This has been the primary consideration which has led laymen of wealth unstintedly to pour out their treasure in developing Medical Missions.

I submit that all this is not only at variance with the Biblical conception of the propagation of the Gospel but is diametrically opposed to all that is understood by New Testament Missions.

*l* We find an *excessive* sympathy with non-Christian religions and furthermore, a faith in their efficacy in leading men to God. We concur with the thought of the spiritually-minded traveler who has said, "I am quite ready to urge extreme cordiality toward the representative of other religions but I am not ready to stand for the merging of religions or for the abandonment of our sense of the unique, the passing significance of Jesus Christ and His religion for every man, woman and child on the face of the earth."

*m* This so-called Laymen's Report presents to the Christian Church today the real issue. What we have here is Humanistic Modernism as contrasted with Evangelical Christianity. What we have, indeed, is not merely theological variance but *two distinct religions*. "What we are considering is not religious differences but different religions."

We may say as was said long ago, "Jesus we know and Paul we know, but who are you?"

Peter Forsyth uttered a noble truth when



he said, "*No consideration of utility can justify the abolition or neglect of the Church's Historic Gospel.*" He further said, "*The Old Gospel upon which the Church stands can not be submitted to a Plebiscite.*"

n Running True to Form, this Report decries doctrine and applauds a "way of life."

The Charter of the Christian Church lies in unchanging Apostolic Truth. We have a great constitutional foundation that stands independent of any referendum. Indeed we can not submit the fundamental doctrines of the Church to a popular referendum. "For a Church what it believes is more important than what it does." Belief created the Church. If the Church is not founded on faith in the saving power of Jesus Christ then it has no foundation. The very highest and foremost duty of the Christian Church is the confession of Jesus Christ as Saviour and Lord.

o I submit to you that the ideas and ideals of this Commission Report, had they been adopted at the outset would have made impossible the organization of the Apostolic Church. Moravian Missions are unthinkable on the basis of this report. The Haystack Meeting at Williamstown is unthinkable on the basis of this report. Can you conceive of Peter shilly-shallying and dealing with the various cults of his day in a compromising manner which is here commended? Can you imagine St. Paul counseling the Athenians to follow their unknown gods, only follow them a little more closely? Think back to Pentecost and ask yourself whether it could have occurred at all on the basis of the visionless teachings of "Re-Thinking Missions." We are told that ministry demands teaching the Spirit of Jesus, to take the place of winning men to Jesus Christ as Lord, Saviour and Redeemer. If this counsel is followed Foreign Missions and all Christian Missions are doomed.

George Innis of Bittendorf, Iowa, related his experience with such noble men as W. S. George of East Palestine, Ohio; Percy L. Craig of Newcastle, David C. Wells of Cleveland and declares that the thousands of dollars he secured from them for Foreign Missions was given solely because *they believed that Jesus Christ is the only way to God*. Missions have flourished because the men who have supported them believed in: "The Glorious Gospel of the Blessed God" and that it is the business of the Missionary

first, last and always to be telling the story of the Life, Death and Resurrection of Jesus Christ and that the way of salvation is through the acceptance of Christ as an Atoning Saviour.

p Let us understand that nothing new has happened. Modernism and Humanism have been boring from within for a long period of time with a withering and blasting effect, emptying Churches and diminishing zeal of the Church herself in her great undertaking of true evangelization of the world. It is one thing to applaud Jesus as a Teacher, quite another thing to find a place for him in the thought and heart, as an Atoning Saviour. If you want to know the kind of missionary motive that results in great conquests and brings people to a saving knowledge of Jesus Christ talk with such men as Rev. Jonathan Goforth who has been 45 years in China. Read the record of such conspicuous and notable missionaries of the cross as Judson Taylor, John G. Paton, David Livingstone, Henry Martin, Dan Crawford and their experience with benighted and downtrodden people, and you will readily find the secret of their power and the proper and adequate motive for Missions. Truly the hour has struck when the Church of the Lord Jesus Christ must take her stand positively and independently for a Missionary Enterprise which recognizes the claims of Jesus for Himself as the Son of God and God the Son and further acknowledge that His death on Calvary's Cross becomes the one and only hope of eternal life.

The great Evangelical Council in Jerusalem a few years ago made this pronouncement:

The end of Christian Missions is nothing less than the production of Christlike character in individuals, societies and nations through faith in and fellowship with Christ the living Saviour and corporate sharing of life in a Divine Society.

There is nothing in the recent report of even approaches this in its conception of the motive and the object of Missions.

Any Denominational Board that endorses the Report deserves what it will get, a constantly diminishing public confidence and an empty Treasury. All incentive to real missionary enterprise is lost when the plan and program of this Report is adopted.

Jesus Christ mistook his mission and the whole Redemptive scheme was a mistake and the Gospels are a delusion if Re-Think-



ing Missions is true. But we are not shut in to that alternative. Re-Thinking Missions is utterly mistaken in all of its main premises and utterly wrong in every essential feature it presents. The report should be absolutely repudiated.

We must get back to the Gospel Basis of Missions. We must reenforce the *Great Commission*. There is no Salvation apart from the Redemptive work of Jesus Christ. "There is no other name given under Heaven among men whereby we must be saved."

Let there be no concessions and no compromise. Thank God for the *Report* since it forces the whole Christian world to face the issue fairly and squarely. Is Jesus Christ the Saviour of the world or is He not? Was Christ's death on Calvary a martyrdom or a great Redemptive act in which God almighty was in action?

*Christians Awake!* you are being sold out.

Put your money where you know go for *soul salvation*. Stop supporting Board or Organization that has lost the vision of *Salvation through Sacrifice*. Only Jesus Christ can deal adequately with *sin, sickness, sorrow and death*. He can and does. "*Ye shall know the truth and the truth shall make you free.*" It is a late day to ask the Disciple of Jesus to get into the dark shadows with Mohammedans and Buddhists and grope after the truth. We have *the truth* in Jesus Christ. Our Gospel is not a Gospel. It is *the Gospel*.

Liberalism after a hundred years of organized action has failed to establish and maintain one single Foreign Missionary enterprises worthy of the name. Now it proposes to enter upon the preserves of the Disciples of Jesus who have founded great Missionary enterprise and take control. *To Modernists, Humanists and all other Apostates we say Hands Off.*—A. Z. C.

## Up-to-date Modernism

IS there anything whereof it may be said, "See! this is new?" no, we reply; "It hath been already of old time, which was before us" (Eccle.1:10); "There is no new thing under the sun" (Eccle.1:9).

And yet every one who challenges any fundamental teaching of the Bible will justify his infidelity by saying: "This is a new day." But this statement is untrue, for the same thing has happened every twenty-four hours since the Creator started the machinery of the universe, and will continue so to happen until time shall be no more.

The chief business of Satan is to prevent people from knowing the truth; or, if by any means they come to know it, to misdirect and interpret with all possible deceitfulness, that the work of the Holy Spirit may be nullified. And this deceitful business has been going on ever since the first truth was uttered.

Truth, like its divine Author, is unchangeable—the same yesterday, today and forever; and there is nothing said or done today against the truth that has not been said and done again and again; and it always was, and still is, called Modernism.

God's own history of the apostolic church tells of false teachings that made great trouble for Christians, and He, Himself, gave

directions as to what should be done. The matter must have been disturbing and serious, for when the Apostle Paul met a perverter one day, he said to him: "O full of all guile and all villainy, thou son of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?"

And these conditions have been repeated again and again in the history of Christendom. I have lived long enough to have caught the overwash of the deistical controversy in New England that resulted in organizing Unitarianism. The Modernists call it New Theology.

I am moved at this point to give a brief history of Modernism covering about the last fifty years.

William R. Harper, Old Testament professor at Yale University, a Congregational educational institution, and Charles A. Briggs, a professor in Union Theological Seminary, a Presbyterian school, were together travelling about the country lecturing on the Higher Criticism of the Bible. As they were fine gentlemen, quite learned, and were connected with prominent educational institutions, they drew large and influential audiences and were making many converts to their ways of thinking. Their propaganda



aroused many conservative scholars in all the evangelical denominations. Among them was Professor William Henry Green of Princeton Theological Seminary, the peer of any living Biblical scholar of his day.

Arrangements were made with Professor Green to speak in the same place, on the same subject treated by Professors Briggs and Harper, the next evening after they had spoken. The scheme worked so well that, after they were heard at Dayton, Ohio, and Boston, Mass., the Modernists quit, and Professor Green had the field to himself.

Three General Assemblies very thoroughly and patiently examined Professor Briggs' teaching, and the last one by a nearly unanimous vote decided that his teachings did not harmonize with the doctrinal standards of the church, and he was relieved of his parchments, and then was at liberty to preach and teach what he pleased; for he now would represent nobody but Charles Augustus Briggs. However, Union Theological Seminary, built and endowed with good orthodox money, allowed Dr. Briggs to represent the seminary, and they have been practicing Modernism for a long time.

Professor Harper went to Chicago to the presidency of Chicago University, a Baptist school which has since, largely by Mr. John Rockefeller's help, become a great educational plant, and headquarters for well nigh all the theological vagaries that have disgraced the churches called Christian, and made them a laughing stock for all the enemies of righteousness.

Dr. Harper organized a society called The American Institute of Sacred Literature. Bishop W. F. McDowell was a vice-president of the organization, and without doubt in sympathy with much that it stood for. So also was my old-time friend, Bishop Vincent. Both of these bishops were exceptionally fine gentlemen. But they were not rooted and grounded in "the faith once delivered;" and having to associate, as they thought, with some other nice gentleman who claimed to be wise beyond what is written, they unwittingly became inoculated with the Modernistic virus; and when they were told it was great to know more than our old foggy fathers ever knew and that President Harper, Shailer Mathews, and all the other great scholars and schools have accepted the new theology, they accepted the situation, and became Modernists without knowing just what it signified.

The Young Men's Christian Association was of God. Thousands of young men became savingly acquainted with Jesus as their Saviour and Lord through this agency. I was president of the Indiana State Association, and for some years a member of the International Executive Committee of the Association of the United States and British Provinces of North America. I don't think there is now one person actively connected with the Association who was connected with it when I joined it. When the Association got started in the college, it grew with great rapidity. Our first executive college secretary was Del Wishard, of Princeton. He soon had to have an assistant. We elected John Mott, a fine young man who had recently been graduated from Cornell College, a Methodist school in Mount Vernon, Iowa. He soon became intimate with Bishop Vincent and Bishop McDowell and friendly with President Harper and other so-called Modernists. I never knew him to be friendly to definite efforts for the salvation of men, and is, as I think, far more responsible for secularizing the Young Men's Christian Association than any other ten men. He is an expert politician. He keeps in the background and seldom appears in public with men like Fosdick, McConnell, Mathews, Coffin and other well-known Modernists, but is in sympathy with their un-orthodox views and in hearty accord with what they are doing.

Mr. Mott became greatly interested in foreign missions, and, as I think, had something to do with introducing Modernism into China and Korea. He certainly figured pretty largely in the Edinburgh Conference. Several years ago thirty-five persons undertook a "Laymen's Foreign Missionary Inquiry." They sent fifteen persons to the far east, to be gone nine months, to study on the field certain questions they themselves had raised. Who suggested this inquiry? Who paid the bills? The Rockefellers have given many millions of dollars to propagate the teachings at Chicago University, and they still have many millions left, and are still on the giving hand. Dr. Mott is on good terms with Mr. Rockefeller, and, I take it, is a genius at soliciting funds for his schemes.

Let us widen out a little right here. Modernism captured Union Theological Seminary, and came pretty near taking charge of McCormick and Lane Seminaries. The General Assembly called a halt to their aggressiveness when it clipped Professor Briggs'



wings. The Presbyterian Church, as such, remains loyal to the historic faith, and the great majority of the Baptist organizations remains loyal to the fundamentals of historic Christianity. The constitution and the twenty-five articles of faith of the Methodist Episcopal Church, both north and south, are as fundamental as the Ten Commandments; but the teaching of the seminaries and colleges does not accord with these doctrines, for they have been for quite thirteen years pronouncedly modernistic. When, at the General Conference in 1920, Dr. Mary Stone and Miss Jennie V. Hughes were told by the Board that they should make their teaching harmonize with the course of study, they replied they were under obligation to make their teachings agree with the Twenty-five Articles, and they assured the Board they were faithful in the performance of this duty. And when the Board told them they must comply with their request, they promptly resigned.

Mr. Gamble, of Cincinnati, Ohio, who had contributed liberally to the foreign mission work did not approve the actions of the Board, and, at his own expense, sent Dr. Albert J. Nast to China to study the situation, needs, and possibilities of God's work in that great empire. As a result, he approved the work of these God-honored women; and while he lived, he contributed generously. The work of these two women has expanded until it now is many times greater than it ever was when it was embarrassed by the Board of Missions.

Even in the unsettled political condition in China, the work of these women has prospered, and is now more prosperous than ever. In numerous instances they have gone into churches abandoned by the Board under which they once served and found them too small for the crowds that came to their ministry, and hundreds were Scripturally saved. What God ordains He will bless, and the church can do nothing more unwise than to abandon the means and methods He ordains in exchange for schemes of men who do not so much as believe in the deity of our risen Lord.

Methodists, as such, are missionary folks, and, of course, as they are learning how the management has misrepresented them, they are withholding their financial offerings. Has this anything to do with *Re-Thinking Missions*? I think it has. Everything in this book that a real orthodox Christian can reasonably

object to has been approved by the Board of Missions of the M. E. Church. What is recommended by this self-appointed commission of modernists as a remedy has proved to be a failure.

While *Re-Thinking Missions* may please modernists, it has served to alarm the great body of loyal Christians, many of whom have been kept in ignorance of the real trouble in this matter. If these folks will just shake themselves, matters will quickly be righted, even in these days of depression. The modernists well know this.

Dr. E. Stanley Jones is a fine man, spiritual, intellectual, cultured, and a gentleman. He has a commanding influence. He was elected bishop at the General Conference of his church, and he has made a great record as a missionary in India. I believe in him, prayed for him, and will continue to do so. But I believe that modernists, members of the conference, to a man voted for him. And a majority of the quite one thousand Methodists who gave him the good-by tea-party in New York were modernists. And it was generally believed that he was sympathetic with much that was modern. We do not know who brought him here and why: why he is sent to all parts of the country to speak on missions. At a dinner party in Philadelphia he said: "If Christianity is to be anything, it must convert and regenerate." This was well said, for it is vital. But it was not emphasized as it should have been.

The things that needed no emphasis in the "Inquiry" received it. The emphasis that is needed will be found in the pamphlet we referred to in our editorial in the May issue: *India's Challenge to Christian Missions: An Answer to the Report of the Appraisal Commission*. This pamphlet has the approval of Bishop Benton T. Bradley, and the challenge is by the conference over which he presides, "whose right to speak on this matter," the bishop says, "cannot be denied." We hope for the best solution of the foreign mission problem, but, also, we will do well to be always watchful and contend earnestly for the faith.—L. W. M.

Mayor Porter of Los Angeles is reported to have said recently that his Chief of Police reports an increase of 300% in drunken driving and an increase of 200% in arrests for drunkenness since the repeal of California's state prohibition laws last December.



## The Miracles of Jesus

### Their Purpose and Significance

**W**HY did Jesus perform miracles? Since, according to the gospel records, He did perform miracles, He must have had a profound and fundamental reason for doing so.

But of course we must know what a miracle is before we proceed further with our discussion. A miracle is a supernatural act—an act that cannot be explained by the ordinary processes of nature. It is not natural nor anti-natural; it is supernatural: not contrary to nature, but above nature.

The following wonders performed by our Lord may be listed as true miracles: suddenly turning water into wine; suddenly subduing the storm on the Sea of Galilee; multiplying the loaves and fishes to feed the multitude; suddenly opening the eyes of the blind; suddenly healing paralytics and lepers; raising Lazarus from the dead; casting out the legion of demons from the demoniac among the tombs. None of these wonders can be explained by the ordinary processes of nature and mind. Therefore, if they really occurred, they must be true miracles, and can be explained only on the supposition that Jesus possessed supernatural power and wisdom.

We have said *wisdom* as well as *power*; for no supernatural person could perform the miracles attributed to Jesus just by an act of blind power, but his knowledge must have gone before the exercise of his power. For example, Jesus could not have turned water into wine unless He knew all about the chemical processes involved in the act. When He suddenly healed a leper, He must have known all about the bacteria connected with that ordinarily incurable disease. Again we assert that supernatural power could accomplish nothing by acting blindly. So the marvels which Jesus performed must have been true miracles of both wisdom and power.

But why did Jesus, while here on earth in visible form, perform miracles? Our reply is, they were His *credentials*—His credentials as the Son of God, become incarnate for the redemption of the world. An ambassador from the United States to another country must carry his credentials with him. His papers must be signed by the

proper governmental authorities and must bear the seal of the United States upon them. If he does not have such credentials, he will not be accepted as a representative of our country.

So when the Son of God, as the Father's representative, comes down into the realm of time and space where men dwell, He must bring His credentials with Him. When He performed supernatural wonders by a mere word of command, He proved that He was a supernatural person; that He was no mere human being. When the apostles performed miracles, they wrought them only in the name of Jesus, not in their own name or by their own power.

Now, the argument stands thus: If Jesus really performed the miracles ascribed to Him in the New Testament, He must have been what He professed to be—the Son of God come into the world to seek and to save that which was lost; He must have been the eternal Son who shared the glory of the Father “before the world was” (John 17:5); He must have been the Son whom the Father loved “before the foundation of the world” (John 17:24).

We will not enter into the argument for the authenticity and trustworthiness of the gospel records which depict so many of our Lord's supernatural acts. There are plenty of books on Christian Apologetics in our libraries, written from the days of Justin Martyr and Irenaeus to the latest scholarly treatise. These may be consulted and studied *ad libitum*. We will simply suggest this thought, although it has often been set forth before: How could Christianity and the Christian Church ever have gotten started in the wicked and hostile world if Jesus was not the incarnate Son of God?

The fact of Christianity cannot be adequately explained on the basis of mere natural and historical evolution. Something supernatural must have occurred to enable the Christian religion to win its way. If Christ actually was the incarnate Son of God, then every spiritual and ethical effect that comes from His person and work is adequately explained. We prefer to stand by the axiomatic principle of causality, namely, that every effect and event must have an



adequate cause. The acts of Jesus were not performed in a corner, and therefore His power to work miracles has been historically and rationally verified.

It is reasonable to believe that Jesus, being the supernatural Person He was, should perform miracles. Suppose He was the Son of God come in the flesh to dwell among us (John 1:14), but never did anything but what an ordinary man could do, how would He have proved that He was the one He claimed to be? It is the most reasonable thing in the world to believe that a supernatural Person appearing in the world for its salvation would do supernatural acts. Indeed, He would have to perform such acts as evidence that He had come down out of the transcendent realm.

And Jesus often appealed to His works as the attestation that He was the Son of God and the Redeemer of the world. Sometimes, it is true, He refused, for very good reasons, to perform miracles, and sometimes He did not want them published until the proper time came to make them public. But there were other times when He made both the faith and the destiny of men to depend on their belief in Him on the ground of His supernatural works. Let us note a few of these instances.

In John 14:11 we read: "Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake." Another clear case is John 5:36: "But I have greater witness than that of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me." Again we read (John 10:37,38): "If I do not the works of my Father, believe me not. But, if I do, though ye believe not me, believe the works: that ye may know and believe that the Father is in me and I in Him." When John the Baptist sent his disciples to Jesus to receive assurance that He was the Messiah who should come, Jesus pointed to His miracles as proof of His Messiahship. Among the miracles He cited were: "The blind receive their sight, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised up" (Matt. 11:5).

Another outstanding reference is John 15:24: "If I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father." Most signal are the following statements of Jesus:

"Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes" (Matt. 11:21; also 22-24).

But these are enough Biblical references to prove that Jesus often appealed to His miracles as His credentials, to show that He was the incarnate Son of God, and not a mere man.

It will be interesting to note the variety of His miracles, proving that He was master of all realms. If Jesus was (and is) the eternal Son of God, the Second Person of the Trinity, He must prove His mastery over the domain of nature; for we read (John 1:3): "All things were made by Him, and without Him was not anything made that was made." This means that He (Christ), with the Father and the Holy Spirit, was the Creator of the heavens and the earth (Gen. 1:1). Besides, His name was called Immanuel, which means, according to the Hebrew, Elohim (God) with us.

Well, Jesus did prove Himself to be the master of the realm of nature, when He turned water into wine, when He multiplied the loaves and fishes, and when He stilled the storm on tempest-tossed Galilee. He could not have performed such miracles unless He knew all about the composition of matter. If He was the Creator, He would have such knowledge, and was also possessed of the requisite power to perform the said wonders.

Again, if Jesus was the Son of God, the Second Person of the Trinity, He must also prove His sovereignty over bodily disease, because as Creator, He must know all about physiological processes and the nature and work of microbes. Therefore he healed all manner of diseases that were at that time incurable by any known human medicament. When a leper was healed, all the poisonous bacilli must have been suddenly driven out of his body.

Again, if Jesus was the Son of God, it behooved Him to prove Himself master over death; that He, who had created life, knew how to recreate it when death had destroyed it. Here again Jesus performed miracles that only God could perform. He raised Lazarus, Jairus' daughter and the son of the widow of Nain from the dead. And, lastly, He Himself arose from the dead.



Jesus must bring one more credential to establish His Godhead; He must prove His sovereignty over the spiritual realm. Is He master over the realm of invisible spirits both good and evil? Let us see. When Peter, in his haste and excitement, drew his sword and cut off the ear of the high priest's servant, Christ rebuked him, and told him to put up his sword; then Christ added: "Think-est thou that I cannot now pray to my Father, and He will presently give me more than twelve legions of angels?" (Matt. 26: 53). And note this: "The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend and them that do iniquity" (Matt. 13: 41). Again and again Jesus said that He would come again in the glory of His Father with the holy angels (Matt. 25: 31; Mark 8: 38).

But were evil spirits also subject to Him? Again and again he cast out demons by a simple word of command. In the case of one woman He cast out seven devils. In the case of the demoniac among the tombs in the land

of the Gadarenes, Jesus simply by a word cast out a legion of evil spirits. In some cases He would not even allow them to speak. In more than one instance the demons recognized Him as "the holy one of God." Sometimes they ask Him, "Art thou come to torment us before the time?" Thus we see that Jesus proved His supernatural character by showing Himself to be master in the realm of spiritual subsistences.

We see, therefore, the *rationale* of the miracles of Jesus; they were His credentials as the Son of God, co-equal and co-eternal with the Father and the Holy Spirit, with them the Creator and Preserver of the universe, the Messiah of the Old Testament, the Saviour of the world. No wonder He is proclaimed as the one who is "mighty to save," and "able to save unto the uttermost." And why, it may be asked, have no others ever been able to perform miracles by their own power and authority? Because Jesus was the only person in the history of the world who was the only begotten Son of God.—L. S. K.

## Comments on Topics of the Times

PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### How to Understand the Bible

THE Bible itself gives the answer to the question how to understand its teaching: "And He opened their understanding that they might understand the Scriptures" (Luke 24: 25). The Bible is a spiritual book, and for that reason the human mind must be spiritually illumined in order to be able to comprehend its spiritual truths. With this agrees Psalm 119: 18: "Open thou mine eyes that I may behold wondrous things out of thy law." Then Paul corroborates this teaching when he says: "Now the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; and he cannot know them, because they are spiritually discerned" (1 Cor. 2: 14). The same Holy Spirit who gave us the Bible must spiritualize the mind of man to enable him to receive its spiritual truths.

### The Self-Emptying of the Son

The Apostle Paul says of the Son of God that, although He was in "the form of God," He *emptied* Himself (Greek, *ekenosen*). What does that mean? It means that He sac-

rificed and humbled Himself: He assumed humanity in its most humble form; He endured sore trial and persecution; He died the ignominious death of the cross; and all this He did out of self-abnegating love for sinful men. But it does not mean that He emptied Himself of His Diety, of His trustworthiness, His reliability, His holiness and wisdom, so that, as some Modernists hold, He taught error and spoke of things of which He had no certain knowledge. There is a true doctrine of the Kenosis of the Son of God, and there is also a fatally erroneous and heretical doctrine.

### Professor Hocking's Position

As our readers know, Professor Wm. E. Hocking was at the head of the Laymen's Appraisal Commission on Foreign Missions. When Dr. Hocking's theological position is known, no one will be surprised that the report of the said Commission is full of the virus of Modernism. He is the author of that well-known book, *Human Nature and Its Remaking*. A competent critic of that work, writing for *Christianity Today* (Feb-



ruary number), has this to say of Dr. Hocking:

Hocking accepts the current evolutionary view of the origin of man. He denies the supernatural at every point in the remaking of human nature. He does not believe in the Christian view of the atonement through the blood of the cross. He has no place for the church's doctrine of regeneration. Yet he uses practically all the ordinary Christian terminology. For this reason many people are greatly confused.

### The Modernist View Made Clear

Strange as it may seem, there are people—professedly educated people, too—who cannot see the difference between the conservatives and the liberals in respect to the Bible and the Christian religion. This vital difference, however, has been made clear by a liberalist in a liberalistic magazine, namely, *The Journal of Religion*, edited by the faculty of the Divinity School of the Chicago University. We find the pertinent statement in a review of Solomon A. Fineberg's new book, *Biblical Myth and Legend in Jewish Education*. The writer says:

Inasmuch as Reformed Judaism and all liberal religions are committed to a rejection of those elements in religious tradition which contradict the findings of science, the Bible is a source of continued embarrassment in child education. It can neither be wholly accepted nor entirely rejected. Its legends and myths cannot be sincerely taught as true, yet the ethical implications of many a myth-incrusted narrative are priceless in value. Dr. Fineberg attempts to develop a technique whereby the ethical import of the Bible can be taught without inculcating its mythical material.

There you have the position of the Modernist made clear: he holds that the Bible, instead of being plenarily inspired, is made up largely of mythical and legendary elements which he must separate from its ethical teaching.

### Vagueness of Liberalist Belief

Some of the recent concessions of liberalists respecting the ambiguity of their own beliefs makes interesting and instructive reading. A few examples are culled from here and there. Gerald B. Smith declares that "liberal expositions of theology . . . are very hazy and ambiguous on points where the traditional theology was clear and definite" (*Current Christian Thinking*, p.143). William P. Merrill, another liberalist, says: "Liberal preaching is not so sharp and exact in its terminology as the older forms of

preaching were" (*Liberal Christianity*, p. 43). That liberal philosopher, Roy Wood Sellars, puts it in this way: "One of the constant weaknesses of liberalism and modernism has been vagueness" (*Religion Coming of Age*, p.237). Walter Lippmann has a sly way of depicting one of the methods of the liberalists; they employ the "weasel method of sucking the meaning out of words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation" (*A Preface to Morals*, p.30). All this being true, is it not far better to hold on to a clear and determinate faith?

### More About the Weasel Method

While we have in our library most of the books above cited, our quotations have been taken from *Problems of Protestantism*, by Dr. Lewis Gaston Leary (pp.188,189). This author adds some reflections of his own and gives a significant quotation from a well-known liberalist, Kirsopp Lake. We quote (p.189):

The technique of the method referred to by Mr. Lippmann is, to continue to use the old familiar theological terms, but to read into them meanings that were not intended by those who formulated the creeds, and that, in some instances, have been explicitly denounced as heretical. "This," explains Kirsopp Lake, "is technically called 'reinterpreting,' and by a sufficient amount of 'reinterpreting,' all the articles of the creed (or indeed of anything else) can be given whatever meaning is desired. . . . Performed with skill, this dialectical legerdemain is very soothing to a not unduly intelligent congregation and prevents any breach in the apparent continuity of the church's belief."

### Touching the Rim of Christian Truth

In his book, *The Faith of Modernism*, (pp.180f), Shailer Mathews ventures to state his own creed. We will examine a few of its articles, and show that he touches only the rim of Christianity. The first article is:

I believe in God, immanent in the forces and processes of nature, revealed in Jesus Christ and human history as love.

Is that a clear and adequate statement? We hold that it merely touches the periphery, not the center of Christian truth. Does Dr. Mathews also believe that God is transcendent? If so, why did he use only the word "immanent" to describe his conception of God? He speaks of this God as "revealed in Jesus." But does he believe that Jesus



Christ is the second person of the Triune God, or was He only the highest type of humankind revealing God as love? But he places "human history" on a par with Christ as revealing God. Moreover, Christ revealed other attributes of God besides love. He revealed God as angry with the impenitent and unbelieving sinner. He revealed God as just as well as loving. He revealed God as infinite, all-wise and all-powerful. Thus the liberalist's first statement is vague, inadequate and superficial; it does not probe to the heart of evangelical Christianity.

### Other Statements Only Peripheral

The next two articles of Dr. Mathews' creed are as follows:

I believe in Jesus Christ, who, by His teaching, life, death and resurrection, revealed God as Saviour.

I believe in the Holy Spirit, the God of love experienced in human life.

Does that touch the heart of Christian truth? Again we must ask, Does the modern creed-maker believe that Jesus Christ is the eternal Son of God, who was in the beginning with God and who was God, by whom all things were made? This article again says that Jesus Christ "revealed God." Is that all Christ did—reveal God? Does not Shailer Mathews believe that Christ also made atonement for sin by the shedding of His blood on the cross? Did He not satisfy and uphold the principle of justice by His piacular sacrifice on Calvary? These central matters are not even touched in this modernistic creed. Again, Dr. Mathews calls the Holy Spirit "the God of love experienced in human life." But, according to true, full-toned Christianity, the Holy Spirit is the third person of the Trinity. He is that, as revealed in the Holy Scriptures, whether He is "experienced in human life" or not. From these three initial articles one cannot tell whether the present-day confessor believes in God as triune or not. He calls the Holy Spirit "the God of love." Is not the Father also the God of love? Besides, the Father and the Son are also experienced in the regenerated human life; for the Spirit within the heart cries, "Abba, Father." Christ is also the God of love for those who have been born again. "Christ in you, the hope of glory."

### Another Ineffective Statement

We quote one more paragraph from Shailer Mathews' creed to show how unsatisfactory it is. He says:

I believe in the Bible, when interpreted historically, as the product and the trustworthy record of the progressive revelation of God through a developing religious experience.

What does Dr. Mathews mean when he modifies by saying, "when interpreted historically?" Everybody knows that he means "when interpreted" according to the theory of evolution and the divisive higher criticism. He is simply using the lingo of those critics, who accept only those portions of the Bible which meet with their approval, while they reject whatever does not suit them. An out-and-out infidel might almost believe the Bible in that way. Then how can Dr. Mathews say that the Bible is "the trustworthy record," etc., when he believes it contains many errors? More and more we are puzzled by the reasoning of the modernists. We have no objection to calling the Bible the record of "the progressive revelation of God," for it surely is evident that it is so; but the modern creed-maker has to add another confusing modification—"through a developing religious experience." Why must the revelation of God be thus confined? According to the Bible itself, God made His revelations directly to prophets and apostles. Their religious experience was the *product*, not the *means*, of the divine revelation. It is a strange and futile mode of reasoning to suppose that God would first give the experience and then make the revelation. The exact reverse must have been the order by all the tokens of reason and experience. So we must say again that Dr. Mathews' new creed does not probe to the center of Christianity, but merely touches the periphery.

### Christ as a Ransom

A correspondent writes us in reference to Matt.20:28, where Christ said He came "to give His life a ransom for many." The question is, To whom did our Lord pay the ransom? Of course, this is an old question. In the early centuries of Christianity there were people who believed that He paid the ransom to Satan. We know of no evangelical theologians who hold that doctrine today. The redeeming price was paid to the just and holy God for the purpose of satisfying and upholding the eternal principle of justice. God surely would not brush aside that eternal principle by a mere fiat. That would have been highly unethical, and would have sapped the foundations of the moral govern-



ment of the universe. So in order to uphold the principle of justice, and thus permit divine mercy and love to come down savingly and ethically to mankind, the eternal Son of God became incarnate, took man's place, paid the price, redeemed "them that are under the law," and gave them the "adoption of sons." In this way God could be just, and yet the justifier of every one who accepts the atoning sacrifice made in his behalf (Rom.3:26). This great doctrine is verified in Christian experience; for every "born-again" person knows that the moment He accepted Christ as His atoning Saviour, he was justified and saved.

### One Who is Mighty to Save

Surely it is a great comfort to believe on the Christ who is both divine and human, No mere human being, humanly begotten, could be "mighty to save" (Isa.63:1). But the Christ who was "conceived by the Holy Ghost," and thus was the eternal Son incarnate in human nature, has all the resources and equipment for saving the whole sin-smitten world. Being human, He could shed His blood and die upon the cross. The unborn Son never could have died on the cross. But because He was also divine, He gave infinite value to His atoning sacrifice, and for that reasoning He was able to make "propitiation for the sins of the whole world" (1 John 2:2). Yes, such a Redeemer is "mighty to save." "Wherefore He is also able to save them to the uttermost who come unto God by Him, seeing He ever liveth to make intercession for them" (Heb.7:25).

### Another Fact Worth Noting

Here is a truth that never came to our mind until we read it the other day:

Since the dictum of William Bateson, president of the British Association for the Advancement of Science in 1914, is conceded by his fellow-biologists, that "an organism cannot pass to its offspring a factor which it did not receive in fertilization;" therefore we cannot maintain that music is an inherited factor from an ape ancestry. No ape sings.

### God and the Creation

The March number of the *Moody Bible Institute Monthly* contains, among many other good things, an address delivered by Professor John E. Kuizenga, D.D., at the last Founder's Week Conference of the said Institute. He criticizes, and rightly criticizes, Dr. Hocking's statement in the famous book, *Re-Thinking Christian Missions*, that "the

distinctive thing in Christianity is the doctrine of God." No, says Dr. Kuizenga, the distinctive thing about Christianity is its distinctive doctrine of God, namely, God revealed in Jesus Christ. This is well said, for "no man cometh unto the Father but by Me," said Jesus Himself. We are also much impressed with Dr. Kuizenga's terse and discriminating statement of the true theistic world-view, when he says:

The doctrine of the creation falls back upon the supernatural. God is not the universe, nor is He in any way to be identified with it. Creation has its being in Him, but He has not His being in creation. Everywhere creation implies Him, but in no sense does He imply the created universe as necessary to His being. The finite everywhere suggests the infinite. The infinite nowhere implies the need of the finite. God is absolute, though He is never the absolute of philosophy.

### The Divine Transcendence

The same speaker at the Moody Bible Institute said some fine things in regard to the transcendence and immanence of God, thus exposing the weakness of pantheism. Here it is:

Indeed, one puts the whole matter exactly when one insists that the immanence of God in nature and human history is an immanence only in so far, and only because, it is supernatural. Without the transcendence of God, immanence loses its meaning, and sinks into a bare identification, which of all things is most abhorrent from the Bible point of view.

### The Easter Message and the Easter Faith

We cannot have the Easter faith without the Easter message; and the Easter faith depends on the Easter fact. Harnack was wrong when he said that we can retain the Easter faith even if we must give up the Easter message. There is the fatal inconsistency of the pragmatic philosophy. Faith, to be worth anything, must be based on fact. People who maintain the Sadducean doctrine that there is no resurrection of the dead should read over again the many New Testament passages that speak of our Lord's resurrection, and thus see how basic it is in Christianity. We would also recommend the reading of two excellent books on the subject of Christ's resurrection and its logical sequence, the resurrection of His people. Wilbert W. White's *The Resurrection Body*, published by Doubleday, Doran & Company, Garden City, New York. Price, \$1.00. Also Z. J. Ordal's *The Resurrection of Jesus An*



*Historical Fact*, issued by Augsburg Publishing House, 424 South Fourth Street, Minneapolis, Minn. Price, \$1.25.

### The Apostolic Witness

Concerning the certainty and sincerity of the apostles in bearing witness to the resurrection of Christ, Mr. Ordal, in the book above cited, offers these pertinent remarks:

What personal gain or what glory could the eleven (apostles) or Paul have imagined that they would reap by preaching the resurrection of Jesus, if they were not certain that He had actually risen? Instead of gain, they suffered loss; instead of honor, they reaped dishonor and the enmity of the men in power within church and state of their own nation. In fact, they staked their very lives on this testimony concerning Jesus. They did this, not merely for an enthusiastic day, but for many long and weary years, even until death silenced them. . . . Is there a single fact in science, or another fact in history, attested to by men, where the testimony to the truth put the witnesses to so severe a test for so long a time? Yet the apostles never faltered!

### Resurrection Distinctive of Christianity

Dr. Wilbert W. White, in his book cited in a preceding note, offers many cogent arguments for the resurrection of the body. He certainly plows beneath the surface, showing that such a resurrection is necessary in the very nature of things as they are constituted. Let us hear him:

We should ever keep in mind that the distinctive teaching of Christianity about the future is not that the soul is immortal. Paganism teaches that. It is that there is the resurrection of the body. We are to be human beings in the world to come. A disembodied spirit is not a complete human being. A human being consists of an embodied spirit. The body of the future will be the resurrection body. The new man in Christ is made complete only by the resurrection of the body.

### Resurrection and Reanimation

Dr. White, in his forceful book (pp.15, 16), makes a clear and needed distinction between the two. Reanimation means simple bringing back the former life of the body, as in the case of the raising of Lazarus and the son of the widow of Nain. Resurrection means the reunion of the soul with a new and different body; "yet a body which is the particular person's own body under the law of identity. . . . So, while it is true that the body of the resurrection is a different body, it is also equally true that it is the same body. . . . Lazarus was reanimated. Jesus was re-

surrected. The stone was required to be rolled away to permit Lazarus to come out of the tomb. Jesus did not require the stone to be rolled away in order that He might come forth. The angel rolled away the stone from the door of the tomb to let the outsiders in, not to let Jesus out." Yes, the evidences are clear that Jesus came forth before the stone was rolled away by the angel. So His resurrected body, while it was the same in some respects, was very different in other respects. It was a partially glorified body, then glorified with all the fullness of the deity at the ascension, when "He ascended far above all heavens that He might fill all things."

### The Resurrection Body

Our author holds the same view of the resurrection bodies of believers that has been set forth in these columns in previous statements. It will be a body composed of material substance, but in glorified form, so that it will no longer be subject to the laws of gravitation, but will be endued with the power of perfect levitation; not subject to the laws of impenetrability, but endued with the power of perfect penetration. These facts are based on the nature of Christ's resurrected body, which was able to penetrate palpable matter, as was shown in many instances, and which was empowered with perfect levitation, which was proved by His ascension to right hand of the Majesty on High. Says Dr. White:

God gives it a body, a suitable body. It will be a body perfectly adapted to the new order of nature in which it is to live. It will be an incorruptible body. It will be a body conformed to the body of His glory (Phil. 3:21). It will be a powerful body. It will be a spiritual body, whatever that means, but it will be a body. . . . The word "spiritual" is a modifier of body, so that there is a body involved. Disembodiment is furthest from the apostle's mind.

### God Revealed in Christ

It is true that God gave a special revelation of Himself in and through Jesus Christ, and all true believers rejoice in that fact. But some of the liberalists want to confine His revelation to Christ: that is, that He has never made a special revelation of Himself except in Christ. But that doctrine is a very lame and unsatisfying one. We are not living today in the first century when Christ walked and talked here on earth in visible form. So how are we to know about the Christ in whom God made a special manifestation of



His personality, love and redemptive grace? We can know it only through the Bible. Without the Bible we would have very meager knowledge of Christ. The secular historians have told us very little about Him. But if we are dependent on the record in the Bible for our knowledge of Christ as the revelation of God, then that record must be true and dependable. That means that the writers must have been divinely guided in their representation of Christ, His person and His work. A dependable record is absolutely necessary in order that we who live today may have an absolutely dependable Christ.

### Revelation before Christ Came

It is very likely true that the revealing Jehovah of the Old Testament was the pre-existent Son of God—the divine Logos who in the beginning was with God and was God. Still, He was not yet the incarnate Son of God; He was not Christ. God revealed Himself to many persons before the incarnation of the Son of God, and we have the inspired record of those revelations in the Old Testament. There we are taught many things that we could not know otherwise—the origin of the universe, the origin of man, the origin of sin, the preparation for redemption, the story of the chosen people, and God's dealings with them up to the time of the incarnation of the Son of God. This is precisely what we are told by the inspired writer, else we would not know it: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds" (Heb. 1:1,2). How wonderfully the Old and New Dispensations are integrated and their messages unified!

### Service to Humanity

It seems strange that Ernest Thompson Seton, the naturalist, feels that he must go to the American Indians to find the principle that will usher in the era of good-will and prosperity. He says that for four hundred years the American people have been building on the principles of selfishness and material gain, and we are just now discovering from the American Indians what is needed to cure our present distress. And what do you think this supposedly "new" principle is? It is "service to humanity." Well, if Mr. Seton had gone to the Bible—a book circulated by millions of copies—he would have

found this fundamental conception taught thousands of years ago. When Cain exclaimed, "Am I my brother's keeper?" and was rebuked and punished for his selfishness, the principle of service to humanity was implied. God said to believing Abraham, "In thee shall all the families of the earth be blessed." In Deuteronomy we read, "Thou shalt love thy neighbor as thyself." In Isaiah's prophecy we read: "The Lord God hath given me the tongue of the learned." Why? "That I might be able to speak a word in season to him that is weary." Says Micah: "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God." Turn again to Isaiah: "Learn to do well; seek judgment; relieve the oppressed, judge the fatherless, plead for the widow." The Son of God came into the world, "not to be ministered unto, but to minister, and to give His life a ransom for many." Of Him it is said, "He went about doing good." Read over again the parable of the good Samaritan. The sum and substance of Christianity, line upon line and precept upon precept, here a little and there a little, is to love God and do good to mankind.

### The Fruitage of Unbelief

How often it occurs that unbelief in God and Christianity leads men to dismal and pessimistic views of life! That is one reason why we are so earnest in warning young people to retain faith and to resist doubt. Faith is constructive; doubt is destructive. In one of our exchanges we read the recent utterances of a well-known unbeliever, who moans after this fashion: "It is a pretty silly world, wherever you look at it. . . . If I were a young man with life ahead of me, I think I'd chuck it all, the way things are now. The odds are too great against you, and, anyway, the world is all wrong now-a-days. Things have never been so dross." It is to be hoped that the young people of our day will not fall into unbelief, and thus sink into so depressed a mood. Let them look before they leap into unbelief.

### The Beginning of Life

The law of biogenesis holds the field today among the leading biologists. It is the law that life comes only from antecedent life—*omne vivum ex vivo*. Many outstanding scientists might be cited to make good our statement, among them Wilson, Woodruff, Clark, Kellogg. Since it is true that life



comes only from life, how did the first life-cells come into existence? That is a great scientific puzzle. However, we think that the Biblical solution of the problem is adequate—in fact, the only adequate solution that can be given. God created the first germ-plasms or cells, and equipped them to function after their kind. And let it be remembered that the Bible calls God the *living* God. Then, if the *living* God created the first forms of life, the scientific law of biogenesis is upheld by the Biblical account of the creation of the beginning of life; for then the first forms of life came from life—that is, the life of God.

### Mark Needed No Q

There is perhaps no finer New Testament scholar in the world today than Dr. A. T. Robertson. In the *Sunday School Times* for March 4th he shows that John Mark, the author of the second Gospel, was dependent for his material on Peter, the apostle. Dr. Robertson quotes the following church fathers in witness to that fact: Epiphanius, Eusebius, Papias, Tertulian, Irenæus and Jerome. Eusebius says that Mark "made memoirs" of Peter's discourses. "So Eusebius thinks that, though Mark writes, it is Peter who is talking in Mark's Gospel . . . Jerome seems to think that Peter dictated the Gospel, while Mark wrote it down." All this corroborates what we have maintained a number of times in these columns. If Mark wrote what Peter suggested to him, then, since Peter was an apostle of Christ, there was no need of Mark's being dependent either on "tradition" or on the so-called "Q" document. Surely Peter, being a man of good sense and being guided by the Holy Spirit, according to Christ's own promise, could have remembered what he saw Christ doing and what he heard Him say.

### The Mistaken Dean

In Dr. D. E. Hart-Davies' book, *The Genesis of Genesis*, elsewhere reviewed in this journal, we find the following incident: The dean of one of the provincial cathedrals of England said some time ago in an address: "I do not believe in the Flood. I never did, and I was never asked to. As a small boy I had a Noah's Ark, and I may have treated it as an idol, but I never believed in Mr. Noah." Only a few months later, Mr. C. Leonard Woolley, in a public address, in which he recited his discoveries at Ur of the

Chaldees, made this declaration: "We have proved the historical basis of the story of the Flood."

### Abraham an Historical Personage

According to the testimony of the Bible, Abraham was not a mythical or legendary character, but was a real historical person. In Joshua's farewell to the elders of Israel, he said: "Thus saith the Lord, the God of Israel, Your fathers dwelt of old time beyond the River, even Terah, the father of Nahor, the father of Abraham; and they served other gods" (Josh.24:2). This agrees with the history of Abraham as given in Genesis. Then Isaiah (the so-called Deutero-Isaiah of the disintegrating critics) bears this testimony: "Hearken unto me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye were hewn, and to the hole of the pit whence ye were digged. Look unto Abraham, your father. . . . for when he was but one I called him, and I blessed him, and made him many" (Isa.51:1,2). Our Lord referred to Abraham a number of times. He said: "Before Abraham was I am." Would He have said that of a mythical character?

### Who is Afraid of Science?

A recent writer, who claims to have had much experience with college students, makes the statement that any church or college which is afraid to face frankly the valid findings of science will find itself deserted by its intelligent young people. He says they will follow science even if they have to break with religion. Such a statement is much like "carrying coals to Newcastle." Where are the evangelical colleges which are afraid to face the scientific investigations of the day? We would like to have them mentioned. Look at the curricula of the following colleges which stand for the evangelical faith, and see whether all the major branches of science are not included therein: Wheaton, Taylor, Marion, Asbury, Hampden-Sydney, Juniata, Muskingum, Houghton, Gordon. In these colleges all sides of scientific problems are examined, and the logical inferences are drawn from the premises. As to the theory of evolution, the arguments both pro and con are set forth; and if the theory is rejected, it is not because the professors are afraid of science, but because their investigations lead them to believe that the theory has not been adequately based on scientific data.



### Why Break with Religion?

The aforesaid liberalist declares that "intelligent young people" will follow science even if they have to break with religion. We do not see why that should necessarily be the result. Just consider the shifting character of science. How many discarded theories are strewn along its pathway throughout the years. Just name them over. But evangelical religion is not like the shifting sand. The "faith once delivered" has stood the test of the centuries. Today evangelical believers still stand firmly for the teaching of Christ and the apostles which was "delivered once for all" some nineteen centuries ago. And they find no antagonism between that teaching and the verified discoveries of science. But if the Christian religion would have had to depend on human science, with all its shifting views, we wonder where it would be today. The best and solidest *continuum* we know of today is stalwart faith in Christ as the Saviour of the world, as He is set forth in the Canonical Scriptures of the Old and New Testaments.

### We Need Both Religion and Science

Much do we owe to human science. If we live according to the law of God, science will add greatly to the amenities of our existence. The discoveries and inventions of science afford many excellent ways of spreading the gospel among the nations of the earth. Science cures many diseases to which human flesh is heir, and thus adds both years and pleasures to human existence. Science gives us enlarged views of God's universe. So no religionist, however ardent, has any call to disparage true science. But there are some important and fundamental things that science cannot do. It cannot give us an inner certitude of the existence of a personal and loving God. It cannot give us the assurance of sins pardoned and atoned for. It cannot point out the way of redemption, salvation and immortal life. Not only does the Bible reveal these great truths, but the Holy Spirit impinges them as verities upon the believer's consciousness, so that he can say, "I know!"

## THE SANCTUARY

### The Exalted Adorable Jesus

CARL G. McCONNELL, PH.D.

*These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son.—O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.—John 17:1,5.*

STRANGE words these, coming as they do, from the most humble person who ever walked the ways of this earth. Jesus was a great man of prayer; He spent much time in prayer; went early in the morning, and often He went alone for prayer. The disciples were impressed by this attitude of prayer. They said, "Teach us to pray." He taught them the prayer which we know as the Lord's Prayer: but the only complete prayer which He made for himself that we have any record of is the one from which we have taken the text; and in this

prayer He prays that the Father might glorify him.

What does it mean to glorify? It means to give celestial glory, to exalt, to honor, to adore. He did not ask for this glory, this exaltation, this adorableness, because He was an egotist, or because He desired to make pageantry of life. This for which He asked was fundamentally and intrinsically His.

There are two distinct characteristics in the person of Jesus which are in contrast: His humility and His kingliness. How humble He was, humble in his earthly origin, in his work as a carpenter, in his choice of disciples, and in his living habits; and yet how kingly! In his teaching, in his contacts with friend and enemy He acquitted himself as a king.



The time had now come when He asked the Father that the kingly qualities might be recognized. Give me the glory of thyself, the glory that I had with thee in the beginning before the world was!

A friend tells of some tourists who went to see Mont Blanc, that king of mountains. They had waited several days and could not see it because of the mists and fog which hung about its sides and peak. One morning the attendant at the hotel came running, and knocked at the door saying, "Come quickly if you wish to see Mont Blanc." They ran to the observation point where several others had already gathered and were gazing out toward what seemed to them a great bank of clouds. They looked and could not see it. "Where is it?" asked these people. "Look! Look! right before your eyes." They looked, but at first did not see it, but then their eyes became accustomed to this new perspective and there it was majestically lifting its mighty head buttressed against the eternal blue.

Nearly two thousand years have passed since Jesus was here and rendered His great service to humanity, His vicarious death, His resurrection and His exaltation, and yet there are those whose eyes are so focused upon the humbleness of his earthly service, that they fail to become accustomed to this prospective which gives to us His exalted and adorable greatness.

#### The Infinite Magnitude and Greatness of the Request

I am impressed by the magnitude and greatness of that request. Jesus was about to become more than a Jew in the eyes of those who knew Him. He was to become more than a humble citizen of Samaria. He was to become the universal Christ.

A few years ago David Lloyd George wrote an appraisal of Abraham Lincoln. Said he,

You Americans do not know how much we people of Europe love Lincoln. As long as he was alive and contending for the union and against slavery, he was an American; but when he gave his life for the great cause of the unfortunates and the down trodden, he became enshrined in the hearts of all. He became a world citizen, the protagonist of all.

The magnitude of Jesus' prayer sweeps in every direction. He was asking the Father to exalt Him as the universal Christ, adequate for all people.

He appears first as a citizen of the Jewish race. He was the protagonist of the down-trodden and the lost. He appeared to be sent to the lost sheep of the house of Israel: when, however, He gave his life for this cause, He became the universal Christ, the Saviour of all.

He also asks for that glory which He had with the Father before the world began. If we are to take at face value the words of Jesus, it does away with the nonsense of the theory that Jesus existed with the Father only in abstract form, or that He acquired His Deity. Humanism desires to take away His Deity and make out of him a man. Scholars of other days, such as Grotius and Wellstein suggested this; but some of our day would strip Him of His Deity and make of Him a tall moral man or a dreamer, or one of the prophets. Place their sayings over against Christ's own words, "Father, glorify thy Son with the glory which He had with thee in the beginning before the world was."

*Did God Answer that Request?* He certainly did answer the request which Jesus made, for exaltation, honor and adorableness, and immediately.

*Kingly Endurance.* God exalted Him by giving kingly endurance. The powers of darkness would have crushed Him when he came to His hours of suffering, and the great deed of Calvary would not have been accomplished had it not been for the kingly endurance which God conferred upon Him. I know of no phrase that better characterizes Jesus in those awful hours than the one "kingly endurance."

*Lordly Forgiveness.* God exalted Him by giving Him Lordly forgiveness. He was able to meet that stricken and suffering thief upon the cross and say to him in response to his cry for help.—"This day thou shalt be with me in paradise." "The dying thief rejoiced to see that fountain in his day, and there may I though vile as he wash all my sins away."

*Nature's Protest.* Jesus was exalted and honored in that strange phenomenon of darkness which came to shut off the gaze of men upon this awful scene. The enemies of Jesus had asked for a sign from heaven. "Show us a sign," said they. The heavens did give forth a sign. The very frame of the universe bent in honorable obedience to the request of the crucified sufferer.

*Kingly Triumph over Death.* The Father glorified him in the fact of His Jesus coming



back from the grave. He had promised His disciples that He would come back. He had said, "I am the resurrection and the life." The God of Life and immortality exalted him with an exaltation which is the highest man can conceive of in the bringing from the dead our Lord Jesus Christ. The Christian people of the world have just celebrated this anniversary. What a blank and dismal world this would be were it not for the exaltation and adorableness which God conferred upon Jesus in this event.

*Ambassadorial Evidence.* The Father exalted and honored the Son by the Ambassadorial Evidence of His Exaltation in the coming of the Holy Spirit at Pentecost.

Jesus said to the disciples that if He went away He would pray to the Father that the Holy Spirit would come upon them. It came at Pentecost. The Spirit bore witness as an ambassador in the lives of these disciples. They testified with such power that three thousand were added to the church in a single day. A new day had dawned. Christ was exalted and adored in the lives of His disciples.

God has exalted Him and given Him a name that is above every name; at His name every knee shall bow and every tongue shall confess that Christ is Lord to the glory of God the Father. "Angels, principalities and powers were made subject to him."

Certainly God has answered the prayer of His Son. He has been exalted and adored by the Father, the angels, the saints of old; and should not we as His followers give to Him greater exaltation? There has been a tendency to err in this regard. Many have tried to emasculate, to humanize, and humbleize the adorable Christ.

A recent writer has written a book on the life of Christ and given it the title of *A Small Town Man*. Another writer has played Christ up as a great advertising man, the patron saint of a noon day club. More than one minister of His puts Jesus in the category of the prophets. This I believe is all wrong. But says someone, "He was of humble origin, He had humble followers, He was the embodiment of humbleness;" but this was a demonstration of his perfect humanity. That was showing men how to live. That was a relationship to humanity, which made it possible to be "tempted and tried in all points like as we are." That was the experience which gave Christ sympathy through experience. This experience was tak-

en into the heart of Christ; but now having done all things well the glory which was His in the beginning is again and forever to be His possession.

When Jesus met Mary in the garden on the morning of the resurrection He said unto her, "Touch me not, I am not yet ascended unto my Father, but go to my brethren and say to them I ascend unto my Father and your Father, My God and your God." Jesus had passed by that place where men could spit in His face or strike Him with a whip or drive nails in His flesh. He had become the exalted, the adorable Christ, the one and only Saviour of the world.

#### How may we Exalt and Adore Christ?

This is a very practical question. It is not enough to talk about the adorable Christ. The question is how may we exalt and adore Him in our own lives?

*By permitting Him to confer upon us the new life.* I am observing from my study windows the miracle of spring time. Across the street are some unoccupied lots, there is a partly finished house and two concrete cellars, left unfinished as a result of the depression. The wild growth of foliage on these lots was dead during the winter months and unattractive, but with the coming of spring, sunshine and warm rain, the old dry dead foliage is being crowded off by the new. This process has been called the expulsion of the new life, the old life is crowded out by the new.

An analogous process can and does take place in human nature. Jesus desires to give the life. This new life crowds out the old sinful life, and Jesus is never more exalted and adored than when the individual yields and permits this process to take place. Jesus exalts man, but man exalts Jesus.

*Jesus is exalted when one permits him to make of His followers dependable characters.* If we go back to His prayer, we will find Him saying concerning His followers, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from evil, Holy Father keep through thine own name those whom thou hast given me that they may be one as we are."

In the dramatic story of the Conversion of Saul of Tarsus, we are inclined to lose sight of everything but the persecuting Saul and his contact with the Lord. There is, however, another character in the story who brought great honor to Jesus: Ananias to



whom the Lord spoke telling him to go and bring relief to Saul of Tarsus who was on Straight Street, at the home of Judas, blind, and praying. Ananias protested he had heard "how much evil he hath done to thy saints at Jerusalem and here he hath authority to bind all that call on thy name." The Lord said unto him, "Go thy way", and Ananias went to perform a great service both for the Lord and for Saul of Tarsus. How greatly Jesus was honored by this dependable follower of His who went on this errand of service! How splendid and wonderful it was that Jesus had in Ananias a man that he could absolutely depend upon in that trying and important period of time!

*Jesus is exalted and adored when His followers hold within their thinking the longing desire of seeing him in his glory with the Father, not through a glass darkly but face to face.* Listen again to words from that prayer: "Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me, for thou lovest me before the foundation of the world."

There was a time when many of His followers held in their minds a hope, a great hope of seeing him as He is in His own glory. They talked with one another about it. They sang about it and no doubt gained great benefits from this attitude of mind. How the emphasis has been changed! Today it is this world rather than another world. Today it is earth rather than heaven: it is a human Jesus rather than an exalted Christ.

I feel rather sure that people would be greatly benefited if they possessed and kept ever in their mind the hope that John had when he wrote, "Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that when He shall appear, we shall be like him: for we shall see him as he is."

#### The Exalted and Adorable Jesus

Look ye saints, the sight is glorious,  
See the Man of Sorrows now;  
From the fight returned victorious  
Every knee to him shall bow:  
Crown him, crown him, crown him,  
Crowns become the victor's brow.

Hark, those bursts of acclamation!  
Hark, those loud triumphant chords!  
Jesus takes the highest station:  
O what joy the sight affords!  
Crown him, crown him,  
King of Kings and Lord of Lords.

*Syracuse, New York*

## A New Name

C. C. ALBERTSON, D.D.

*To him that overcometh will I give to eat of the hidden manna, and will give him a white stone and in the stone a new name written.—Rev. 2:17.*

THE Scriptures furnish us the record of many lives which were so altered by the entrance into them of the power of God that even their names were changed. So Abram became Abraham; Jacob became Israel; Levi became Matthew; Simon became Peter, and Saul became Paul. The closing of the canon of the Holy Scriptures did not close the record of changed lives and new names. Augustine the libertine became Augustine the devout. John Bunyan the ignorant black-guard becomes John Bunyan the preacher, the immortal dreamer, the prisoner of the Lord, and Bedford Jail becomes another Patmos. What a change from John B. Gough, drunken, helpless, hopeless, to John B. Gough, the trumpet-tongued apostle of abstinence! What a transformation was that which turned Jerry McAuley, outcast and jail-bird, into Jerry McAuley, the shepherd of lost sheep! What a new creation was that which accounted for the making over of that Minneapolis lawyer, inebriate, forsaken by his family, raving in delirium, into a sober man and an evangelist of temperance, his tongue tipped with the honey of poetic speech!

Some fifty years ago a young man sat in an Indianapolis saloon on Sunday morning with several of his companions, drinking and playing cards. Suddenly something touched a secret spring of motive. Something struck a mystic chord of memory. Something gave him unwonted vigor of resolution. He left his friends, since they would not follow him. He went to his room, found a long-neglected Bible, read it until the way of salvation shone before him, and there began a career of Christian experience and testimony which has not yet ended. That man, a lay preacher, has proclaimed the Gospel in his generation to more than three millions of people and has helped hundreds of thousands into the light of the new life. What facts could be more wonderful than these? What power is so nearly immeasurable as that which enables us to break with our past, to abandon old idols, and not only to bear the new name but to deserve it? We may not know what new name is reserved for us when we enter in through the new and holy name of Christ.



# Current Religious Thought

## The Chronology of Genesis V and XI

IN THREE CHAPTERS

JAMES B. TANNEHILL, B.S.

### Chapter II

I HAVE shown in Chapter I how Genesis tells us, in language not to be mistaken, that exactly 1,656 years transpired from Adam to the Flood and 427 years from the Flood to Abraham, thus giving but 6,000 years from our day back to Adam. These figures are rejected by evolutionists. Some Bible students, impressed by evolutionary theories, have attempted to explain away the plainly written chronology of Genesis, but their explanations succeed only in discrediting God's Word. Either we must admit that Genesis is unreliable or we must defend it. I closed Chapter I by asking what evidence the evolutionists have produced to discredit the chronology of Genesis V and XI.

All well informed men admit that prehistoric man lived at the same time as animals long since extinct, and that his relics, skulls, bones and flint-tools are found in ancient caves and imbedded in sub-glacial wash deposits. Geology conclusively proves that man was not on earth until after the Ice Age. While man's remains or his flint-tools are never found under where the ice mountains stood, he did live at the time when the ice was melting.

But that means nothing unless we can determine the date when these sub-glacial deposits were laid down, covering up man's relics along with the remains of the cave-bear, the mammoth and other extinct animals. We who accept the Genesis account of man's origin and the Deluge have no trouble in locating prehistoric man's time in the 1,656 years just back of Noah's Flood.

It was this Flood and other floods, in the closing years of the Ice Age, that destroyed prehistoric man and the animals, now extinct, that perished along with man. Men lived first in civilized centers, like Eden and Babylonia, and afterward emigrated into Europe and elsewhere, and there degenerated into cave-men and sub-glacial barbar-

ians, who later lost their lives in the floods of those times.

Evolutionists point to the skulls of some of these men and tell us they lived 20,000 and even 50,000 and 500,000 years ago. If that be so, these skulls ought to show marked bestial characteristics; but they do not. The most ancient human skulls ever found, like the Galley Hill, the Engis, the Piltdown and the La Chapelle, show a cranial capacity much above the skulls of barbarians of today. The Galley Hill man's skull, discovered in England, the most ancient undisputed skull ever found, compares favorably with European and American crania of civilized people. I have examined all the late books reciting recent discoveries of ancient skulls, and other human bones, and they furnish us nothing definite as to their dates.

Space forbids more than a few paragraphs from anthropological publications concerning these prehistoric human relic discoveries.

The Galley Hill skull was one of the most ancient ever found, in the high level or oldest glacial gravel, along with the bones of the mammoth. The implements found along with him, Duckworth says, were of great antiquity, and, he continues, "it does not differ essentially from the modern European."

The Engis skull, found in a cave in Belgium, is another very old one, also imbedded with the bones of the mammoth. Sir Charles Lyell, in his *Antiquity of Man*, says, "It might be matched by the skulls of individuals of European races."

Of the La Chapelle skull, Duckworth says: "The capacity of the brain case is surprisingly large."

Prof. Clodd, in his *Story of Primitive Man*, after describing the many prehistoric skulls, says: "Most of us have met people of whose heads the same might be said."

Why assume that these skull men lived

500,000 years ago when there is a way to approximate the time of their existence by ascertaining the years that have elapsed since the glacial ice-cap had melted away sufficiently to permit human beings to inhabit those regions in France, England and Belgium? If this be done, it will not indicate any such extended period, as I shall show on a subsequent page.

I have been accusing evolutionists of making unfounded assumptions. When I use the terms evolutionist and scientist, I do not wish to be misunderstood. We all believe in development; therefore, if by evolution they mean that the sprouting acorn or grain of corn will develop into a tree or a stalk of corn, or that plants and animals, under the care of man, or by change of climate or environment, may become greatly modified or improved, we that far are all evolutionists. But if by evolution is meant that through countless ages a fish or a worm or an animal may become a man, I repudiate it entirely. Hypotheses and theories are commendable and necessary as bases for investigation. We must not, however, accept these theories of scientists as facts until they are proven. Evolution is only an assumption, an unproven hypothesis.

I rejoice in the great discoveries of scientific men in the fields of history, anthropology and geology. The value of their achievements is beyond computation. Some of the best Christian men, loyal to God's Word, that our age has produced are great and noble scientists. There are scientists and "scientists." The latter have espoused theories of anthropology that agree neither with true science nor with common sense. They have gone wild, and constantly crucify the truth both of science and history. Their influence is worse than a pestilence, and it is their speculation, and that alone, that disagrees with the book of Genesis.

There is a class of so-called scientists who claim that the time since prehistoric man lived is enormously long. Myers says the prehistoric age of man was measured, not by thousands, but by millions of years. M. Rutot says the relics of man are found dating back 139,000 years. Duckworth says the estimates run all the way from millions to less than 7,000 years. Osborn places the first real man 500,000 years ago; James Geike, 200,000; Croll, 980,000; Sturge, 700,000; Townsend, 6,000. Le Conte says: "The time which elapsed since man first appeared is still doubtful. Some estimate it at more than

100,000 years and others says 10,000." Myers says: "We do not attempt to reckon the duration of Paleolithic man by centuries or millenniums even, but by geologic epochs."

Very many conservative scientists now place the advent of man, independent of the Bible, at from 10,000 to as low as 7,000 years.

Why do these evolutionists differ so widely among themselves? Why do they refuse to take into account a few things that indicate a relatively short time, less than 7,000 years, since the ice-cap had melted sufficiently to permit man to exist in Europe or elsewhere?

Prof. Holst, a member of the Swedish Geological Survey, one of the best authorities as to the time that has elapsed since the Ice Age, came to the conclusion that the whole post-glacial time, since the ice-cap, was about 7,000 years.

Conclusions based on the recedence of Niagara Falls are the most convincing of all calculations that can be made as to when the ice-cap left northern New York. It was formerly thought the wearing away might be as little as one foot in 100 years. This would make it 3,500,000 years since the ice-cap melted away. Later, Sir Charles Lyell estimated it at one foot a year, calling for 35,000 years; but in 1842 a mark was set and since then the falls have receded more than five feet a year. This reduces the time to less than 7,000 years. This does not take into account the more rapid wearing away which probably took place in the early day when the melting ice created great floods.

Now I must briefly satisfy my readers that Egypt and Babylonia have no authentic history that conflicts with the chronology of Genesis XI.

Before I begin to give the facts about ancient history, I must state that Egypt never had a chronological system. We find on the pyramids, temples and other monuments, merely the names of kings and the additional statement that one of them did some notable thing in a certain part of his reign.

Almost all countries now count time from the birth of Christ and date an event "A.D., 1933," for instance; but Egypt never did anything of that nature. She did not even make up lists of kings or chronological tables of any kind until later than the 18th dynasty, and probably knew but little more of what had been going on back of that dynasty,



about 1600 B.C., than we do about the Mound-builders.

All that historians can do as to Egypt is to get together the names of kings and add up so much of the length of their reigns as can be ascertained. But in numerous cases two kings were reigning in different sections of Egypt at the same time and sometimes, possibly, several kings or dynasties were ruling at one time.

Thus it is very hard to get even a semblance of truth as to Egyptian history, and the further back we go the less reliable it becomes.

Their only native historian, Manetho, who lived 300 B.C., gave a list of 30 dynasties, and many kings, whose reigns added together would reach back beyond 5000 B.C. But it was proved long ago that several of his dynasties were reigning in different parts of Egypt at the same time, and the names of monarchs since found on pyramids and monuments do not agree with the list given by Manetho. Maspero, one of the most reliable of Egyptian historians, in his *Dawn of Civilization*, says: "The Pharonic lists of kings were not made up till about 1200 B.C., and these lists are not at all like those of Manetho either in name or number of years of reign."

Maspero sums up Egyptian history back of 1200 B.C. as follows: "We must, therefore, take the record of all this opening period for what it is, namely, a system invented at a much later date . . . without according to it that excessive confidence which it has hitherto received. We cannot reconcile Manetho with the Pharonic lists." Maspero continues: "Menes, the first ruler, was fabulous. Some king may have borne such a name, but on closer examination his pretensions to reality disappear and his personality is reduced to a cipher." Breasted's history says: "Manetho's *History of Egypt* has perished. The value of the work was small, built up on folk-tales."

All we know of Manetho is what some later historians tell of him, and no two of these agree as to what Manetho may have written.

Breasted's history of ancient Egyptians gives the date for mythological Menes as 3400 B.C.; Myers says 4500 B.C.; Mariette, a French author, says 5004 B.C.; Brugsch, a noted historian, says 4400 B.C.; Josephus gives it 2350 B.C.; Bunsen puts it at 3623 B.C., and in a later edition of his work knocks off about 600 years, making the date

3059 B.C.; Stuart Poole says 2717 B.C.; Wilkinson puts it at 2691 B.C. Rawlinson's *Origin of Nations* says the civilization of Egypt began not farther back than 2450 B.C. nor more recent than 2250 B.C. Rawlinson's dates would carry us only to Noah's Flood.

James Baikie made the statement that there are more than 2,000 years difference between Petrie and Eduard Meyer as to the age of ancient Egypt.

When were the pyramids built? Josephus says 1600 B.C.; Wilkinson, 2120 B.C.; Breasted, 2900 B.C.; Lepsius, 3000 B.C.; Brugsch, 4000 B.C.; Ridpath, 3892 B.C.; Manetho, 4611 B.C. They were built, likely, a few years back of the Hyksos rule, say 1700 B.C. to 1800 B.C.; but there is no agreement among historians.

All the great architectural structures in America have been erected in the past 150 years. Must we allow Egypt 1,000 years to build a few pyramids? Unreasonable assumptions as to Egyptian history must not be accepted as evidence to overthrow the Bible.

Exactly the same jumble of historical dates appears in the beginning of Babylonian history. Myers' history gives Sargon I, one of the earliest rulers, as 3800 B.C.; Prof. Winckler, a noted authority, says 3000 B.C. and Dr. Lehman, an archaeologist, puts it at 2800 B.C.

Prof. Henry Smith Williams, in the *Encyclopedia Britannica*, says: "Indeed there are Babylonian tablets in the British Museum labeled 4500 B.C., and later researches lead to the inference that a high state of civilization existed in Mesopotamia at least 9,000 years ago." The above mentioned historians differ by 4,000 years as to the age of ancient Babylon!

Whenever Bible chronology is shown to contain the thousandth part of the unreliability found in the history that the critics accept, I am ready to discard it.

I have shown that neither Egypt nor Babylon can extend its history as far back as Noah's Flood (2348 B.C.). Why, then, find fault with the Bible because it does not furnish more time?

Those who try to make us believe that evolution accounts for almost everything, tell us that the completely inflected and perfected languages, in use among the very earliest inhabitants of Babylonia, Armenia, Egypt and of the Plateau of Iran, must have had a very long previous period in which to mature. That being so, they contend that the

chronology of Genesis XI does not, by any means, furnish adequate time subsequent to the Deluge for the development of these languages.

In advancing this objection to Bible chronology, they forget that these languages may have been in use among descendants of Adam during a greater part of the 1,656 years prior to the Deluge. Thousands of the descendants of Adam through Seth may have been speaking a language akin to the Hebrew. Many other tens of thousands, living in all the other countries mentioned above, were speaking and writing the languages in use then and later carried over into post-diluvian times. Neither can we estimate the vast population, descended from Abel and the other sons and daughters of Adam (Gen. 5:4), who were speaking dialects and languages such as the Sanskrit and others.

Cain killed Abel when they were about 130 years of age. They both at that time may have had hundreds of descendants. Dodd, a noted chronological writer, says that there may have already been at that time as many as 400,000 inhabitants. Clinton puts the population, 250 years after Adam's origin, at many millions.

Then there were the descendants of Cain, probably many, many millions of them by Noah's time, speaking languages of their own. After he slew his brother Abel, Cain "went out from the presence of the Lord and dwelt in the land of Nod" and built a city. There in Shinar (Babylonia), his descendants built other cities, using and writing the cuneiform. They then went into all the then habitable parts of nearby continents. They inhabited Egypt, speaking and writing the hieroglyphic languages. Others emigrated into Europe and theirs were the skulls I have discussed in this Chapter under the names of Galley Hill, Engis and La Chapelle, and the languages they used are past finding out.

God superintends everything, and He so ordered affairs that these already completed languages were carried over into post-diluvian times. Indeed, this is hinted at in Genesis 4:19-22, where the names of Lamech's two wives, three sons and one daughter are mentioned. This record was likely made by Noah or Shem and carried through the Ark that it might be shown how the languages, religions, architecture and agriculture of Cain's race, through his daughter Naamah, were transmitted to Ham's descendants in Babylonia and Egypt and the pre-Sanskrit by Jabel and Jubel to Japheth's descendants on

the plateau of Iran. To add to the probability that these children of Lamech influenced history subsequent to the Flood, I could refer to many sub-diluvian names, events and agricultural and architectural activities, but space forbids.

I hold that not a chapter or verse in the entire Bible was written except by the sanction of God. Some may be of no interest to us, but God had a purpose in recording it or it would not be in our Bible. As an example, the 36th chapter of Genesis, naming the wives of Esau, is useless and uninteresting to us; but Esau's people, the Edomites and Arabians, for more than 1,000 years were vitally important to Israel, as much so as England and Mexico are to us. From Jacob's time until the days of Christ and Paul, descendants of Esau were Israel's nearest and most important neighbors.

So these few verses in Genesis concerning Lamech's wives and children meant much to Noah, his family and to all of us, as they probably show how the great languages of Abraham's day originated. This makes it plain that the chronology of Genesis V and XI is in no way weakened by the question of growth and perfection of the early languages.

In my concluding chapter I aim to show that the chronologies given in the Samaritan, the Septuagint and by Josephus are not of sufficient credibility to cause our faith to waver because they differ from our King James chronology.

(To be continued)

*Bethesda, Maryland*

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## Suppose

WILLIAM POWICK, D.D.

**S**UPPOSE we were to forget all we have ever heard of the Bible and its teachings, and should start afresh to read it, with all its teachings, with unfurnished minds. Just think what it might mean to us to have its mighty truths burst upon us afresh. Such a thing is not likely to occur to us. It is only a supposition. But I have just wondered whether it would work such a wonderful change in our lives as it did in the lives of those of whom I have just read. They seem to have forgotten most of what they had been taught, and just heard it read again.



We know of no time since "beginning" that God left Himself without witness altogether. But men have not always been attentive to it. Indeed it is not too much to say that this has been generally true. The voice of the people has not always been the voice of God. Majorities have usually been wrong, as we are reminded by the Palm branch season. But there has always been a remnant of those who "feared the Lord and that thought on His name," and they have often been despised of men who have at last heeded their voice. But they have sometimes been so few, and the times so long drawn out, as to call for some new methods of directing attention to what God has "written for our learning." Just as occasions arise when we find it necessary in other matters to try various new methods of attending to old duties and commending them to others; so we may find it necessary to adopt unusual methods of arresting attention to the "great things of God's law" and to bring men to a more obedient spirit.

There is on record a special occasion of this kind, of which I have just read once more. And this time it suggested these thoughts. The faithful few had been much concerned for many of those who gave more concern, and proper concern, for building the walls of the city of God, than for the God of the walls. They seemed to have forgotten the God of the city. Just as we are in danger of forgetting or neglecting God while busily engaged in doing his work. Perhaps we forget that He is a self-respecting God who knows that our welfare depends more upon Him than upon His works. In what other sense can He be a "jealous" God? Are we paying Him the respect that His importance to us demands? Are we properly considerate of His relation to us? Or do we think, as most men of all ages have thought, that we are able to manage the practical affairs of daily life for ourselves, and especially if we had once felt an interest in these matters and joined the church and formally attended it more or less perpetually, even though we have never since been able to realize that God's revealed method of curing such delinquencies includes disasters as part of it.

On this recorded occasion the faithful few began to try a new method of reviving a fresh interest in fulfilling an old obligation. The nation seemed to forget God, and was in trouble—as we are today. Sanballat had

spread a false report that the governor, Nehemiah, was about to rebel, and Gashmu joined in the report. So Nehemiah went to the priest, Shemaiah, and told him of the danger they were both in, and desired to seek protection by hiding in the temple, but Shemaiah refused, saying: "Shall such a man as I flee? Who is there being as I am that would go into the temple to save his life? I will not go." What should they do? Some of the men went to work and made a pulpit of wood, and Ezra got into it and began to read from the law of God, and the people began to come. He continued to read and they continued to come. And he read, and read, and still they came, and kept on coming, and he kept on reading and the people kept on standing to hear, till night came on, and they were sent home.

But they came again the next day and continued to hear Ezra the Scribe read again. And so they came day by day, "from the first day unto the last day, he read in the law of God. And they kept the feast seven days; and on the eighth day was a solemn assembly, according to the manner." . . . "And they stood up in their place and read in the book of the law of their God one fourth part of the day; and another fourth part they confessed, and worshipped the Lord their God."

Now to those who still believe in the Bible and in its teachings concerning practical life, we believe we have not yet seen the worst of the depression, nor shall we until we see the effects of the efforts being made to relieve the suffering entailed upon the sufferers who have been relieved. "They have their reward" is one of the many sayings of Jesus which have not yet been fully comprehended. We have not yet measured the extent to which we have been sinking into a state of indifference toward the Book of God—perhaps not to the Book, as such, but to the teachings of the Book. That the Bible holds its own in the markets of the world as "the best seller," does not prove that its teachings are the best known and the most popular—even though they are the most needful.

I very well remember a more dependable test. It very deeply impressed me more than fifty years ago, and more deeply now. The company started to run street cars on Sunday. But to conciliate objectors the route was to be abbreviated and no bells were to be on the horses nor mules. More than this

they were only to be run certain hours to accommodate church goers. But even so the conflict raged a few weeks although the company put in a turntable at Fourth and Market Streets. But all this had no sooner quieted down than there was a demand for them to run other hours to accommodate those who visited the park. Then there was more conflict for awhile. But by and by everything quieted down again. Then they forgot to take off the bells; and before long they took away the turntable, and finally ran the cars on Sunday the same as other days. This showed that we ought to consider the direction of our changes and not only their magnitude. Speaking generally, experience shows how difficult it is for us to use God's gifts without abusing them and that we cannot abuse them without making trouble: not always for those only who abuse them but that

the innocent often suffer with, and sometimes for, the guilty. To say that we cannot understand this is no excuse, as it is not in matters other than these. Who can understand the sad disaster that overtook the Akron?

What more amazing development of the past decade or so has there been than the rapid descent of otherwise "good" people—as the word goes—to so low a level from which to deal with great public questions—as though the teachings of the Old Book were in no wise concerned with them.

Suppose, now that we have had so many failures, we were to try a national call upon God. The newest and oldest of all untried things is Christianity. "Blessed are they that hunger and thirst after righteousness, for they shall be filled." Try it, and see!

*Philadelphia*

## Immutability of the Logos

G. W. DUNHAM, M.A.

WHILE in this sphere of mortal life, with what acquaintance we may have with theology and with God of whom that science treats, we may not be able to fathom all the mysteries of the Godhead. Nevertheless there may be much satisfaction and profit in theological discussion. I wish to add this consideration to the article by Dr. Hoyt F. Hill, in the April issue:

The whole incarnate life of Jesus, of the Logos in the flesh, was mediated by the third person of the Godhead. He was conceived by the Holy Spirit (Matt.1:18; Lk.1:41); baptized by the Holy Spirit (Matt.3:16; Mk.1:10; Lk.3:22; Acts 10:38); driven or led by the Spirit into the wilderness to be tempted (Mk.1:12; Lk.4:1; Matt.4:1); His teaching ministry was in the Spirit (Isa.60:1 and Lk.4:18,21; John 3:34; 14:24); He cast out demons by the Spirit, or the finger of God (Matt.12:28; Lk.11:20), and worked always with the Father, "did nothing of Himself" (John 8:28,29; 5:19; 4:34; 16:32; 8:16); groaned in the Spirit (John 11:33); was justified in the Spirit (I Tim.3:16); offered Himself through the Eternal Spirit (Heb.9:14); and finally was raised by the Spirit (Rom.8:11). His consciousness in human experience was, then, always in touch with the divine of the other persons of the Godhead throughout the period of this ministry.

I think the expression of Dr. Curtis that "the self-consciousness of the Son of God is now (in infancy) *in total eclipse*" is very aptly chosen as regards the immutability of Deity. The sun is not changed in the least by an eclipse. A total eclipse is a time of intense interest, however, an opportune time for scientific observers to learn more about that luminous orb. So was it when the self-consciousness of the Son was for the moment in total eclipse in infancy. But He is nevertheless "the same yesterday and today and forever."

Of course we must make a distinction between the immutability of a material object and that of a personal being. Dr. Curtis does that in the passage first quoted from him by Dr. Hill. That is why I do not well take Dr. Hill's allegation of "inconsistency and unnecessary anthropomorphisms." "In our employment of the term immutable," says Curtis,

We are not seeking, we are not predicating a rigidity of personal life, with no fresh pulsations in self-consciousness and no new movements in self-decision: we are seeking simply a personal and ethical reliability. Such absolute reliability, of course, implies perfection ever, and shuts out the pantheistic notion of a developing God.

The dependability of a human person is not such as to forbid expansion, varied activities and feelings, acquisition, growth. A



student who has slept soundly, unconscious for a night, may have forgotten meanwhile some Latin words and constructions, have dreamed before arising, and then by the help of that semi-conscious dream, and of refreshing sleep, awake with the solution of a mathematical problem which he could not finish the night before, clear to his mind. Yet he is the same identical dependable student that he has been throughout the term and will be just as reliable for the whole school course. A lapse of memory and a period of self-forgetfulness, or of oblivion in sleep, does not change the person in his entity or attributes. From such considerations as this Curtis does not accept the "pantheistic notion of a developing God."

But if this is true of a finite person created in the image of God, why should we think it impossible or inadmissible for a divine person to experience total eclipse of self-consciousness and temporary, intentional lapse of memory, and then in process of returning to full consciousness, and through humiliation and suffering, take on a rare quality of sympathy, and take up perfect humanity into his full conscious life? God is not to be limited as regards His memory so as to deny Him the power of forgetting if He will, as would the quotation from Bishop McConnell:

We will grant to the divine a power of memory so intense that the pictures of the past stand *ever* before his mind, and a power of visualization so great that the future is quick and vivid with life.

Unless we grant also the power to forget whenever He pleases we have limited the Almighty. God does have the power of forgetting, for He says, "I will not remember thy sins" (Isa.43:24; Jer.31:34). Of course, it might be argued, philosophically, that this means forget our sins in the sense of not holding them against us. But who can prove that it does not have a deeper psychological and personal meaning beyond the superficial legalistic one? That it may not have a way of realization deep in the oblivion of God's forgetfulness? That it is not more than a mere literary figure of speech?

The above quotation from the Bishop might be quite consistent with and binding on the theology of the Unitarian. The Trinitarian can certainly depart from it with sufficient freedom to follow Sloan and Curtis without disrupting the Godhead or endangering the universe. I see no reason why

"constant, continuous and full self-consciousness" should be everlastingly a necessary element in everyone of the persons of the Deity, when human personality, made in the image of God, loses neither self-identity nor dependability by concentration in consciousness upon one work to the exclusion of others, nor by temporary forgetfulness of all.

To my mind the *unity* of the Trinity overrides Dr. Hill's objection that "such possible unconsciousness on the part of any one of the selves of the Deity would automatically destroy his standing as God." Far from being disrupted, the unity of the Godhead is the more manifest. A unity of purpose and of cooperation stands out.

All one is is not necessarily a plunge in his self-consciousness at one and the same time, nor all that he can recollect. Grant this principle in regard to man, as we must, and it is easily conceivable that the Logos might have immutability, that He may be "Jesus Christ, the same yesterday and today and forever," and yet through the mediation of the third person of the Deity have his self-consciousness in total eclipse.

If we can believe that the Son "upholdeth all things by the word of His power" (Heb. 1:3) surely we ought to be able to conceive of the universe, both material and spiritual, standing fast in obedience to that mighty utterance while the one who has spoken turns aside for a little while to give attention particularly or even solely to the redemption of sinful men, especially when the other "selves of the Deity" are fully conscious, coöperating under the same purpose, and able, if necessary, to take over the function of upholding things if they meanwhile become recalcitrant to the Word.

How, in any way, does this militate against reliability in the Godhead? Loss of the consciousness of what one really is does not necessarily change the identity, the "being, nature, character, motive of action," or even the reliability of what that one really is. I do not see, therefore, that either Dr. Sloan or Dr. Curtis are, like Pastor Russell and Prof. Lewis, in the *pit of mutability*. The reference to Elijah mocking the prophets of Baal as having only an absentee god is irrelevant. It cannot be applied in the case of our Trinity, who is always able to answer prayer of the right kind, and did so while the Logos was incarnate.

According to Paul (Phil.2:6-8) the Logos

emptied Himself of something, and took upon himself something. What was that something in each case? Dr. Curtis' exegesis of this passage with a view to the incarnation is concerned principally with the words *morphei* (form) and *schēma* (fashion). "Though the former is not the same as *phusis* (nature), or *ousia* (being), yet the possession of the *morphei* involves participation in the *ousia* also: for *morphei* implies not the accidents but the essential attributes." *Morphei* is the essential form, or essence in form,—as in the peach tree, for instance, the sum total of all that differentiates it from every other kind of tree.

Its *schēma* is the location of the tree and its peculiar conditions and surroundings, whether its branches are trimmed or otherwise, etc. The *ousia* or nature of the thing is the sum total of all that differentiates it from all other things. A being with laws of action peculiarly its own has a nature. *Ousia* is the larger term. *Personality* is a being that has self-consciousness on the one side and self-determination on the other. The subject of the incarnation is the Eternal Son. The process of the incarnation:—

(1) The emptying Himself of *doxa* (glory), *isa* (equality), etc.—that is, the *schēma*.

(2) The taking on the characteristics of a man, the law of action, the nature of a man—both his *morphei* and his *schēma*. He remains the same person, but has two experiences. His personality is always divine, but He is able (through the eclipse and restoration of divine consciousness) to fill up His consciousness with human experiences. He is henceforth human forever.

Distinguish here *content* from *entity*. The former changes. The boy with the hoop, a personality with a consciousness of the situation when told to leave play. The same person come to years, deciding to enter business, has a different *contents* in the consciousness of the same personality. The latter has not changed, but is filled with another content. The former content may be all there for recollection. The personality is *morphei*, the content of consciousness is *schēma*.

So Christ "emptied," or stripped Himself of the insignia of majesty, of the non-essentials of His divine personality, counting them not a prize, or thing to be seized, grasped, held on to, and took into His personal consciousness the essentials of a man. He became conscious of the human situation of Himself in the essential nature of a

servant; into humiliation He goes further, and fulfills the purpose and law (of humiliation in order to exaltation) by suffering death, even the most despised death, that He might be exalted and be given a name and power to save.

This is written from my notes of Dr. Curtis' lecture on this point and I am sure he meant to include consciousness of self in the *schēma*, which could for the time and purpose be laid aside. Satan tempted Jesus exactly on this point of *who He was*—"If thou be the Son of God," etc. Jesus found Himself written in the Old Testament Scriptures, and by the mediation of the Holy Spirit recognizing the picture as His own, willingly and with predetermined purpose fulfilled prophecy. In fact, I do not believe the temptation possible or explicable on the other supposition that Jesus was always, even in infancy, fully conscious of Deity. His humanity must be sacrificed on that supposition.

Orlando, Florida

## The Heavenly Kingdom

W. MASLYN FRYSSINGER, D.D.

Revelations 3:21

TWO thrones are referred to in this most wonderful promise with which the Lord Jesus Christ concludes his message to the most disloyal and undeserving of the seven churches of Asia Minor, thus challenging a renewal of its faith and fidelity. Of course, the language used is symbolical. One of these seats of sovereignty is designated as the throne of the Father, the other as the throne of the Son. This distinction between the sovereignty of the Father and that of the Son is one of the most significant revelations of the inspired Word.

Whenever it is used figuratively, as in this peculiar instance, the word throne symbolizes governmental authority. It is here used to denote Divine authority, but with a distinction between the form of government administered by the Father and that administered by the Son, a mystery which needs to be made clear in order to a full understanding of the promise made to Christ's followers.

The throne denominated as that of the Father is alluded to in other passages—in Rev. 4:2, "Behold, a throne was set in heaven, and one sat on the throne," and in Rev.



20:11, "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away." John speaks as if he beheld the invisible Father on his throne, but how could he look upon one "from whose face the earth and the heaven fled away?" He probably underwent a spiritual enlightenment something like that which Charles Wesley embodies in verse:

Faith lends its realizing light;  
The clouds disperse, the shadows fly;  
The Invisible appears in sight,  
And God is seen by mortal eye.

This is confirmed by Rev.5:1, the exact rendering of which is "And I saw on [not in] the right hand of him that sat on the throne a book," the book but not the hand that held it being visible. And further confirmed by Rev.4:3, "And he that sat was to look upon like a jasper and a sardine stone," the titles of these gems being uncertain. It is supposed that by the jasper is meant a crystalline gem so transparent as to make its form undiscernible. By the sardine stone is probably meant a gem radiating so many brilliant colors as to make its form unrecognizable. Both seem designed to indicate the invisibility of him before whom their glory shone.

In the Museum of Kansas State University is a crystal nearly a cubic foot in size so clear that its form is difficult to visualize. As the writer endeavored to discern its outline it seemed symbolical of Moses' faith, "as seeing him who is invisible."

Matthew Henry and others are of the opinion that the gems used figuratively in Rev.4:3 are unknown by the names given them, and are designed to express the ineffable glory of the invisible God. John beheld the glory emanating from the throne, but not a person or a form.

Jesus says of the Father, (John 5:37), "Ye have neither heard his voice at any time, nor seen his shape." Jehovah himself says, in Exodus 33:20, "There shall no man see me and live." Evidently, the throne of the Father symbolizes the sovereignty of the universe, which being infinite must have an Infinite Ruler, and this Divine Ruler, in the infinity of his nature, must forever be to all of his creatures an invisible God and an unknown God. No created intelligence can ever comprehend the uncreated Deity in the fullness of his being—the One in whom are hid "all the treasures of wisdom and knowledge."

What, then, does the throne of the Son symbolize? Can there be a government subordinate to that of the illimitable universe, over which the Son reigns in harmony with the Father's will? I so interpret the Scriptures. As an invisible member of the Divine Trinity, the Son shares with the Father and the Spirit the throne of the universe. As sovereign of the heavenly kingdom, whatever its limit may be, he sits on its throne as its visible Ruler, as "the Lord of Glory," and as such he will forever manifest the invisible Deity. As such he will receive the adoration of men, and angels, and all the company of heaven, who will unite in the acclamation, "To him be glory and dominion forever and ever!"

That the heavenly kingdom is to be one of orderly government is clearly indicated in what is said of Christ's faithful followers. To sit with him in his throne can mean nothing else than that they shall be given a share of his government of the kingdom of heaven. And this is definitely stated in Rev.1:6, where it is said, "And hath made us kings and priests," and in Rev.22:5, where it said, "And they shall reign forever and ever." "Know ye not that we shall judge angels?" asks Paul. That redeemed human beings may be given offices of authority over groups of angelic and other created intelligences constituting the company of heaven is in keeping with what David says of man: "Thou hast made him a little lower than God" (Ps.8:5, R.V.). Also with Gen.1:26, "And God said, Let us make man in our image, after our likeness: and let them have dominion."

No doubt, in the future of eternity God will create new worlds and myriads of intelligent beings to inhabit them, but it is nowhere taught in the inspired Word that the number of human beings who will become inhabitants of heaven will be increased. They will "neither marry nor be given in marriage." All other created intelligences will be servants of God, but redeemed men and women will be sons and daughters of God, princes and princesses of the royal family. Their creation in and restoration to the image of God predestinates them to take part with Christ in the government of the heavenly realm—with him of whom it is repeatedly said, "To him be glory and dominion forever and ever."

As heaven will know no other law but that of love, it seems that redeemed men who shall be entitled "kings" will be invested with the authority of teachers rather than that of

ruling judges. Some commentators make Paul's question to read, "Know ye not that we shall teach angels?" Only the redeemed are qualified to teach the wonders of redemption.

That the atmosphere of heaven will be one of worship is fully revealed in John's apocalyptic visions. Priestly leaders will be needed to make worship what it should be in that domain of holiness. And what leaders of the heavenly hosts will be men like Moses, Samuel, David, Elijah, Elisha, Paul, Peter, John, and many chosen from among the saints of all ages!

While the illimitable universe can have no geometrical center, the kingdom of heaven, with Christ as its visible Ruler, and his redeemed followers sharing in the administration of its government, will make it the moral center of the universe forever. From thence will flow streams of knowledge and glory which will reach to the utmost bounds of creation,

And wide diffuse the golden blaze  
Of everlasting light!

*Healdsburg, California*

## Hopeless Dilemmas of Modernists

CHARLES ROADS, D.D.

THE Modernist persists in calling Christ only "Jesus" thinking thus to steer entirely clear of orthodox creeds which declare the Deity and the Saviourhood of Christ by His atoning blood and His bodily resurrection.

But he is discovering that "Jesus" means Saviour, that He was so named because He saves His people from their sins; the only Saviour and so saving as men testify because Himself taking their sins and this because He is the sinless God.

So the Modernist keeps on descending by declaring that Jesus to him means only the perfect Teacher of religion and ethics and the complete Example of righteous living. But here again emerges God for incontestably only the omniscient God can be teacher of final truth in ethics and religion.

And only God incarnate can be thought the lasting Example of perfect righteousness. So a keen Modernist Seminary President now tells us he does not regard Jesus of the First Century the satisfactory example in living for men of the Twentieth Century. But as perfect Teacher of ethics and reli-

gion and as final Example of righteousness He is in the Twentieth Century no less unequalled than He was in the First. This Seminary President may be challenged in vain to show any particular in which a twentieth century seminary president superlives Him. Or indeed to show any man now with life perfect as Christ's.

So the Modernist finds no final stopping place between acknowledging Jesus Christ as God of very God, Saviour of men by His atoning blood, and descending to the lowest plane that He is a fallible man in teaching and life.

But the fallible man theory is intolerable before a seriously thinking world. The Gospels of Christ are incomparably the world's best sellers in books today, while to millions of humanity they reveal the only soul satisfying God, and innumerable radiantly holy lives incontestably corroborate what these lives witness to of Christ as God and Saviour.

The Modernist therefore is rapidly approaching the absolute alternative after refusing to confess Jesus, God and Christ to descending as he is now doing to impersonal Pantheism. And Pantheism is practically atheism. It is the Modernist preacher today who is the greatest propagator of fearfully spreading atheism. The same uncomfortable dilemma confronts him when he praises the Bible as the history of God's dealings with Israel but not the infallibly inspired Word of God. For if the product of these early ages it must be explained why in historical accuracy proven by all Archaeology and in sublimity of conception of God and man and life and in power over souls it is not even approached by any book of the twentieth century. So far above man's mind it must be of God directly.

So also with the need of regeneration of human nature denied by Modernists. Their social Gospel has only the exhibit so far of the most fearful increase of crime, the wreck of Prohibition and other moral laws, and the emptying of Modernist churches. They are now finally wrecking Foreign Missions by their amazing commission's report. Not one hospital nor Christian college, nor reformatory, nor Foreign Mission has it yet built, being too busy corrupting these orthodox institutions. So again either man must be born again or he becomes more and more demoralized and demonized. Surely the Modernist religious thinker is travelling a rocky road.



# For Your Scrap Book

## Kindness, Infectious

The example of a kindness is never lost. A newsboy took the Sixth Avenue elevated railroad car in New York, and sliding into one of the cross seats fell asleep. At Grand street two young women got on, and took seats opposite the lad. His feet were bare and his hat had fallen off. Presently one young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and without saying anything, held out a quarter, with a nod toward the boy. The girl hesitated a moment, and then reached for it. The next man just as silently offered a dime; a woman across the aisle, held out some pennies, and, before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, got off at Twenty-third street, nodding to all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret. This rebukes Ingersoll's sneer that if he had been God he would have had good things catching. They are catching and God made them so.

## Inspiration Lacking

Only the pure in heart can see God. Lacking this element, the beauties in God cannot be so much as appreciated, much less transmuted into our characters. Some time ago an artist was employed to reproduce the portrait of a poet not less distinguished for ability than for his devotion to the highest moral and spiritual ideals. When the artist had finished his work a copy of it was sent this admirer for framing. The reproduction at first seemed perfect. The two portraits were placed side by side for study; every detail of one was reproduced in the other. But something was wanting. The new picture was unsatisfactory. It lacked inspiration. One day the owner of the two pictures showed them to a friend, and he supplied unwittingly the solution. Well knowing the artist who had made the picture, incidents in his life were

given, showing most conclusively his inability to appreciate the incorruptible purity of the poet whose face he had attempted to portray. His own character was written in negatives on the picture he had failed in making.

## Definition of Soul

It may be hard to define just what the soul is, but we all know we have something that raises us immeasurably above the brute creation. This definition is striking, if lacking in classical beauty: "Jim, what is a man's soul any way?" said a rough Iowa locomotive fireman to his converted engineer. "Well, Bill," was the capital answer, "it is that in a man which makes him different from a horse."

## Sermons that Omit God

Too many ministers today use the church to preach witty political harangues or speak on subjects a million miles away from everything approaching religion. It is typical of religious leaders to conduct services without even mentioning the name of Christ or God. Failure to mention the blood of Christ or His death for ours sins, and the sins of the world, is the biggest blunder and biggest blasphemy that any minister of Christ can ever be guilty of.—*Cortland Myers, D.D.*

## A Message of Love

A letter from a wife to her husband was so pathetic that it is a wonder that anyone could resist it; yet the man to whom it was addressed was heedless of it and went through drink to his death. The letter was found in the pocket of a man who, while intoxicated, fell over the railing of a balcony in a hotel in an Illinois town into the basement, fracturing his skull. The following were the contents of the letter which was found in his pocket: "My Darling Husband: Remember wherever you are, that you have a home, and a wife who devotedly loves you. If you are in trouble, and sick, you know where to come. Carry this in your pocket; and remember it is written by your dead baby's mother." How sad to think, with such a message of love in his pocket this man

persisted in wickedness unto his death. And how truly he represents every sinner that perishes.

The Bible preaches a gospel of recoverability. The Bible tells us that the future can be brighter than the brightest past, that the light of hope which, maybe, has almost flickered out, can become a flame again; that faith which is weak may become strong.—*Scroggie*.

I will this day try to live a simple, sincere and serene life; repelling promptly every thought of discontent, anxiety, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity and the habit of silence, exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust and a childlike trust in God.—*Bishop John H. Vincent*.

## Young People's Department

REVEREND HAROLD JOHN OCKENGA, B.A.

### Topic for June 11

#### Times of Restitution

*Scripture—Acts 3:12-26.*

THE healing of the lame man was a type of regeneration from sin through the Holy Ghost. It was miraculous, instantaneous, complete, and permanent. Being a miracle that could not be denied it had a profound affect upon the people. They were amazed and they considered the power to perform this miracle inherent in Peter. In reply Peter began his second great sermon after Pentecost with an attempt to turn their eyes from him to the Saviour. The miracle was not done by any merit or power in the apostles. Peter distinctly disavowed any idea of a work of supererogation and of a treasury of merit. The holiness of one person will not avail for another.

This miracle had a typical meaning also in reference to the Jewish nation. It showed what Israel could become under the power of God. A similar miracle was performed by Paul in Acts 13, which shows what Israel actually did become because of its hardness of heart. It was blinded for a season.

#### The Call to Repentance

Peter urged the Israelites to repent of their sins. These were particularly manifested in their wicked deeds in crucifying Christ. He related to them the details of this. They had delivered Christ over and denied Him when Pilate was determined to let Him go because He had done no evil. They requested a murderer instead of the Holy One and the Just. The contrast between Barabbas and

Christ reveals the meaning of Christ's substitution. But they had crucified Christ through ignorance. They were guilty also of having failed to know the prophecies of their own scriptures.

Peter urged them to repent of their attitude toward Christ. God had raised up this Jesus, and the apostles themselves were witnesses of this fact. Jesus was truly the first born from the dead and the Prince of life. It was faith in His name which had healed the lame man. There is a progression of names in this sermon for Christ which reveals the essence of His nature. His name as the Prince of life had brought wholeness of life to the cripple. With this evidence before them Peter called on them to have faith in Christ individually and nationally.

#### The Promise of Refreshing

Peter promised seasons of refreshing when the people would repent. This had both a present meaning and one is the consummation of time. Refreshing seasons were dependent upon the conversion of the people. In the present phase of the Kingdom of God refreshing always follows repentance. In the escatological sense the ultimate times of refreshing and restitution for which Israel hoped will come at the national repentance of Israel.

Refreshing is attended by the blotting out of sins. The Scripture tells us that our sin will find us out, will shut us out from spiritual blessing, but that it may be blotted out. The blotting out of sins brings a joy to the heart that is refreshing to all.

Refreshing finds its source in the presence of the Lord. It is from there that it will



come. The refreshed life is lived in the presence of God. David said, "In thy presence is fullness of joy and at thy right hand are pleasures forevermore."

#### The Warning about Restitution

Peter promised that God would send Christ again. The first coming of Christ in humiliation is not the whole of the story. He is coming again. His coming will be contingent upon the conversion of the Jews and upon certain apostate conditions in the church, but is also imminent.

Heaven must receive Christ until the times of restitution. When Christ returns it will be the beginning of a period of restitution which has been foretold by the prophets from the beginning of creation. It includes a return to that blessed state that once was lost by man. No doubt, there are many steps in times of restitution in which God will deal with men in different ways. But we may be certain that it will be the time of greatest refreshing known to men.

Christ's first coming inaugurated a new covenant which will be vindicated at His second coming. The prophets foretold these days. They said that God would write His law upon hearts of flesh and would take away the hearts of stone. This covenant was first offered to the Jews as the children of Abraham and as the chosen people of God, but it was rejected by them. Through their fall riches of grace went to the Gentiles. What shall be the fullness of grace that will come through the conversion of the Israelites? Herein we receive a glimpse of the great refreshings.

To all, therefore, come the words, "Repent and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ."

### Topic for June 18

#### The First Hostility

*Scripture—Acts 4:1-22.*

PETER'S great sermon upon repentance, times of refreshing, and the times of restitution, accomplished wonderful results. Five thousand people believed. On the other hand opposition began to arise because of this preaching. Those are the only two possible reactions to the Gospel, either acceptance or rejection. Every time the Gospel is preached the same reactions take place. Great

results of preaching the true Gospel always bring about a stirring up of the Devil and his interests.

#### The Apostles Arrested

The sermon was interrupted when a troop of rulers, priests and Sadducees swooped down upon the apostles in the temple area and arrested them. The rulers were grieved because they feared trouble would be caused by this great crowd, with the Romans. The priests were grieved because the apostles were usurping their authority. The Sadducees were grieved because the resurrection was being taught, and this was contrary to their doctrine. It was a case of confess their guilt or resist the new teaching. The authorities chose the latter way. Satan always opposes truth. He will contest the ground inch by inch, but by conflict truth is brought into clearer light.

The apostles were put in prison for that night. They received their first taste of what was to become habitual. Persecution before long would rage about their heads, but at the same time the Gospel seed would prosper as a result of it.

#### The Apostles Examined

The next day the Sanhedrin met, which was the highest body in the Jewish judicial and religious system. It consisted of about seventy of the elders, priests and rulers. At this particular meeting all of the important personages were present, which reveals the importance of the trial and the excitement that had arisen among the people. They requested the power and the name by which the lame man was healed. A name meant much to the Jews. In fact, the name of Jehovah had become so sacred that they forgot how to pronounce it. Likewise, Beelzebub was the name of the prince of Demons, which was thought to have particular power. They were to determine whether this miracle was done by God's or Satan's power.

Once more Peter delivers a powerful address. The Bible distinctly says that he was under the inspiration of the Holy Spirit, and hence what he tells us in the eighth to the twelfth verses is the revelation of God about Jesus. The mighty name was that of Jesus Christ of Nazareth whom they had crucified but God had raised from the dead. This Jesus was the stone which the builders rejected but now had become the head of the corner. Salvation existed in Him and in Him alone. A sublime intolerance is here

taught by Peter. There is no room for any other way of salvation.

The Sanhedrin was amazed at the boldness and the power with which these apostles who had never been trained in the rabbinical schools spoke. They gave evidence of great knowledge of the scripture. The Sanhedrin took knowledge of them that they had been with Christ.

#### The Apostles Vindicated

It was the desire of the Sanhedrin to convict the apostles and to suppress their doctrine. But as long as the lame man who was healed stood in their midst they could say nothing. The presence of that living miracle stopped their mouths. Hence, they drew aside in counsel to determine what to do with the apostles. They were impotent to do anything, but the important thing is that they rejected Christ as a nation. They did not ask themselves what they should do about their sins, but what they should do about the apostles. They ended by threatening the apostles and commanding them not to speak in the name of Christ.

In reply the apostles enunciated a great principle, which was that they would obey God rather than man. Jesus and Paul both commanded the Christians to obey the powers that be (Matt. 23:2; Rom. 13:1). However, when it becomes a matter of conscience we have the example of the apostles that it is right to obey God rather than man, but we must be willing to suffer the consequences, even as the apostles.

They were released and returned to the members of the church to whom they reported all. Then they prayed that they might have boldness to do the Will of God, and as a result God shook the place where they were praying and filled them with the Holy Spirit and boldness.

### Topic for June 25

#### The Sin of Hypocrisy

*Scripture—Acts 4:32-37; 5:1-11.*

WHEN the Devil failed to conquer the early church from without he attacked it from within. Persecution of religion failed so he tried counterfeiting it. Hostility was followed by hypocrisy. The apostles defeated Satan in the Sanhedrin. Now they met him in the arena of the Christian church. The revolt against God by both the heathen and the people, through Herod, Pilate, and the

Sanhedrin, had failed. God held them in derision. In the midst of it all he encouraged his faithful people with the gift of the Holy Ghost.

The people of God were filled with power. They had a unity of purpose, and practiced a voluntary community of goods. The filling of the Holy Spirit had removed their reticence. They were bold while at the same time they possessed the power of gracious living. The practice of a community of goods gave rise to the hypocrisy spoken of in our scripture.

#### The Consecration of Barnabas

In connection with the life of the early church, we are introduced to a most magnanimous man by the name of Barnabas. He was called the "Son of Consolation" which probably revealed his character. Physically, he was a giant so that the people at Lystra mistook him for Jupiter. He was the uncle of John Mark, and came from a wealthy family who possessed land in Cyprus and a home in Jerusalem.

He manifested his generosity by selling his possessions and giving all the money to the apostles. In return special honor was probably given to him, and he became an example of consecration in the early church. His magnanimity was manifested at other times in his befriending of Paul when first converted and when distrusted by the other apostles. Later he was closely connected with Paul in the missionary work, and when Paul refused to consider John Mark as a fellow worker because of his failure, Barnabas gave himself to the building up of Mark's Christian character. He succeeded in his task, but he buried himself in oblivion.

#### The Camouflage of Ananias

Just as we are introduced to Barnabas, we are also introduced to Ananias. Magnanimity is exchanged for meanness, love for selfishness, and Christ for mammon. The stream of Christianity is defiled, the unity of the apostolic group broken, and the joy clouded. Ananias imitated Barnabas probably because he coveted his honor. He sold a piece of property and pretended to present the price to the apostles. But he held back part of it. Many are the ways in which this same sin is being enacted today.

Peter accused him of being filled with Satan. Satan certainly was the instigator of this lie and this sin, which was so parallel to that to Achan's in the Old Testament



times. Ananias had opened his heart to Satan, and Satan filled it. His action was a lie to the Holy Ghost. He was attempting to live a lie and was pretending to be filled with the Holy Spirit when he was filled with Satan. Every Holy Ghost movement in the church that has ever amounted to anything has been counterfeited by the Devil.

The sin of Ananias killed him. The judgment of God took place immediately that the example might cause purity to exist within the church and respect for the Gospel without the church. Every lie kills something in the liar.

#### Condemnation of Pretending

At the word of Peter, Ananias fell dead, to the great amazement of the people. It probably took place at one of the hours of worship. Three hours later, Sapphira came to the public worship and likewise lied concerning the gift. A chill of horror must have passed over those who heard, for they knew of the fate of her husband. She likewise was immediately stricken with death. One who realizes the dangers to which the infant church was subjected and from which it had to be protected, may readily understand the need of such drastic measures. This grave punishment both purified the church and confounded its enemies. Likewise, it should be a permanent warning to all against all hypocrisy and all living of a lie.

### Topic for July 2

#### Rejoicing in Suffering

*Scripture—Acts 5:12-42.*

THE daily life of the apostles was attended with the performance of many and great miracles. The apostolic age was one of four eras of miracles in the history of redemption. The first period was the Mosaic at the institution of the law and the deliverance of the people from Egypt. The second was the era of Elijah and Elisha when the Old Testament religion was preserved from the incursions of Baal worship. The third was the era of Christ and the apostles at the institution of Christianity. And the fourth will be the era preliminary to the second coming of Christ when the anti-Christ will perform lying wonders, and if it were possible would deceive the very elect. Miracles are possible at any time in history but are not probable. God is able to perform them, but

it seems that His general plan is not to resort unto them.

Resulting from these miracles many were added unto the Lord. The fearful things which happened within the church frightened the hypocrites and the unbelievers away, but they served to attract those who sought the way of life. It is strange but the same event will harden one person and will mellow another. This movement touched both the rich and poor, for the narrative tells us that the sick, both on pallets of straw and on beautiful couches waited about for Peter that they might be healed. The disciples were continuing their conscious disobedience to the Sanhedrin.

#### The Wrath of the Powers That Be

This willful disobedience aroused the indignation of the Sanhedrin. The ruling of the high priest had been disobeyed by the whole apostolic band. They were commanded not to preach in the name of Jesus, but they continued so to preach, and now the whole group of the apostles was put in prison.

But the plan of the Sanhedrin to afflict the apostles failed, for in the night the angel of the Lord delivered his servants and brought them without harm through the opened doors with the command that they should "preach all the words of this life." They were not to omit the resurrection which was offensive to the Sadducees, or the name of Jesus. Christianity has always offended. The Sanhedrin met but to their surprise there was no one to try. The officers reported that the prison was safely closed, but the apostles were not there. Then came word that they were teaching in the temple.

#### The Defense Before the Powers That Be

The case against the apostles was clear. They had broken the expressed command of the highest authoritative body. They had filled Jerusalem with their doctrines. That is, their disobedience was great. They were inciting rebellion by accusing the Sanhedrin of murdering Christ.

Peter's defense was a repetition of his determination to obey conscience rather than men. Once more he repeated that it was through the resurrected Christ and the name of Jesus that these miracles were performed. Likewise, he again laid the responsibility for the death of Jesus at the door of the Sanhedrin. The rulers were cut to the quick by his convicting words, and they were ready to slay the apostles.

Gamaliel, a Pharisee of great repute, who was opposed to the Sadducees and who saw nothing wrong in the Christian movement as yet, defended the apostles in a great speech. The essence of it was that the Sanhedrin should practice the "hands off" policy in regard to the apostles. If the movement was of God, they ought not fight against it; if it were of men it would come to naught. The whole party of the Pharisees supported him, and nothing could be done against the apostles except to chastise them for their disobedience to the law.

#### The Whip of the Powers That Be

The apostles were severely beaten and

liberated after being again commanded not to preach their doctrines. They departed from the council rejoicing that they were counted worthy to suffer shame for the name of Christ. Long afterwards Peter wrote, "If any man suffer as a Christian, let him not be ashamed but let him glorify God on this behalf." And Paul wrote after much suffering, "I am not ashamed of the Gospel of Christ for it is the power of God unto salvation." The apostles suffered for the name of Christ, not for their own foolishness. Jesus said, "Blessed are ye when ye are persecuted for righteousness' sake. Rejoice and be exceeding glad for great is your reward in heaven."

## The Library Table

CONDUCTED BY PROFESSOR LEANDER S. KEYSER, M.A., D.D.

### Reviews of Recent Books

**The Lutheran Church in America.** By Abdel Ross Wentz, Ph.D., D.D. The United Lutheran Publication House, 1228-34 Spruce Street, Philadelphia, Pa. \$2.00.

In a clear, fluent style Dr. Wentz tells the absorbing story of the Lutheran Church in America. This is the second and somewhat enlarged edition of this work, and is brought up to date, giving an account of the very last Lutheran world convention in Copenhagen, Denmark. The book has many merits, and no faults that we have found. So we can give it our *carte blanche*. Rightly does the author trace the parallel courses of church history and general history, showing how they blend together and modify each other. He holds that the Lutheran Church in America is not an alien or foreign church, but has ever been a part of the citizenry of the country, and has contributed its share to the progress which our Republic has enjoyed. In a most interesting way he depicts the various movements in the Lutheran Church. While he does not over-burden his pages with details and names, he describes accurately the method by which the various synodical mergers have been accomplished. He tells us frankly about the confessional controversies the Lutheran Church has had in the past, and how most of the problems were ventilated by ample discussion, until the atmosphere

was cleared and the uniting bodies came to a beautiful agreement on doctrinal questions. The writer of these lines had some part in those discussions away back in the last decades of the nineteenth century and the early decades of the twentieth century, and he notes with pleasure how accurately Dr. Wentz has depicted all the salient events and gestures.

The book has a full index. At the close of each chapter are the following helpful notations: Questions, topics for special study, subjects for biography, bibliography. The book is well adapted for a textbook, but is just as good for general reading, and will also be profitable to both Lutherans and non-Lutherans. Dr. Wentz is the Professor of Church History in the Lutheran Theological Seminary at Gettysburg, Pa. The typographical and mechanical make-up of the book is in line with its valuable contents.

**Bible Lessons in Bible Order.** By Mrs. Frank Hamilton. The Bible Institute Colportage Association, 843-845 N. Wells St., Chicago, Ill. Paper bound, 50 cents.

This book is just what its title indicates. It deals with the various books of the Bible in the order in which they occur in the Bible. It is a book for teachers of children. This is Volume III of the series, and treats of "The



Kingdoms of Israel and Judah, with concluding lessons from the Old Testament." In her preface the author gives instructions as to the best method of using the system here suggested. In following pages she has a section on "How I Conduct My Primary Department." One certainly feels that such a method would be effective with children. The blackboard is to be used for each lesson. Samples of blackboard work are given at the end of the book. Colored chalks are to be used for variety and attractiveness. The maps, which were prepared by Rev. Frank Hamilton, will be found useful in locating the Bible incidents of the various lessons. In this work the Bible is always treated as if it were divinely given and inspired.

**The Everlasting Nation and Their Coming King.** By Rev. Samuel Schor. Marshall, Morgan & Scott, Ltd. 1 Paternoster Building, London, E.C.4, England. 1s.

"Prophecy is 'history written in advance.' Moreover, the distance in time between the prediction and its fulfillment is so wide that no explanation on natural grounds is possible." So says our author. No one but God "knows the end from the beginning." The author follows the history of the Hebrew people from the beginning to the present time, and shows that the Old Testament prophecies regarding them have been fulfilled. This gives him ground for believing that the prediction in both Testaments as to their future will also be fulfilled. He believes that Christ will come as the King of the Jews and establish His millennial reign on the earth. He believes in the "Rapture," the "Tribulation," and the "Glorious Climax." It is a profitable book to read on the pre-millennial side of the question.

**The Golden Ladder.** By Alex J. D. Haupt, D.D. The Lutheran Literary Board, Eighth & Elm Sts., Burlington, Iowa. \$1.35.

In this illuminating book we have "the golden Ladder from earth to heaven, based on Luther's Small Catechism." The various doctrines and practical points are explained by diagrams, which any teacher can copy on the blackboard; for, while they are illuminating, they are very simple. Dr. Haupt takes up the various parts of Luther's Catechism—the Ten Commandments, the Apostles' Creed, the Lord's Prayer, Baptism and the Lord's Supper—and explains and applies them in a very helpful way. The book may well be used by the catechist as a guide for his instruction. It may also be used as a

textbook for catechetical classes; or it may be used as a general reader by both ministers and laymen. We believe that the author has so simplified the doctrines of the Christian religion as to bring them within the comprehension of children of the catechetical age. Young people thus instructed will be well indoctrinated and will know why they believe in Christ and the Bible, and also what their chief duties are as active members of the church. Then afterward, as they grow more matured, they can, if they are so disposed, go deeper into Christian doctrine by getting and studying Mellenbruch's *The Doctrines of Christianity* and Stump's *The Christian Faith*, both of which are soundly evangelical.

**Christ or the Critics?** By C. W. Hale Amos, D.D. Marshall, Morgan & Scott, Ltd., 1 Paternoster Building, London, E.C.4, England. 6s.

From the days of James Orr and Alfred Cave down to the present moment, the negative Biblical critics have been effectively answered many times; yet they keep on repeating their theories with dogmatic assurance as if there were no doubt about them. They seem to go on the idea that, if you repeat a thing often enough, people will think it must be true. Well, there are men today who are capably handling their views and exposing their fallacies. For this reason we welcome the above-named volume by Dr. Amos, who displays a general and detailed knowledge of the critical situation today, as well as that of the past. The special object of his smashing *expose* is a recent work entitled *The New Testament and Modern Scholarship*, by Archdeacon Storr, who, while he is not as radical as are some others, is decidedly negative and modernistic. However, Dr. Amos notes and answers many other liberalistic writers, and also quotes from many conservative scholars in rebuttal of the radical statements. In this stout volume the author makes good on two points, which are the burden of his argumentation. First, the scholarship on the conservative side of these critical questions is fully equal to that on the liberal side, and the arguments of the conservatives are more logical and convincing than are those of their opponents. Second, the logical result of the negative views, if pressed to their conclusion, would destroy the inspiration, integrity and trustworthiness of the Bible, and thus would plunge the world into spiritual night. While we feel that our author's style is somewhat cumbersome and repetitious, and that his opponents

will accuse him of sometimes begging the question and reasoning in a circle, yet he certainly shows them up as being destructive critics who undermine faith in the Christian religion and its only source-book, the Bible.

We are especially pleased with the treatment Dr. Amos gives to the sources of the four gospels. In opposition to the speculative "Q" doctrine, and the idea of one synoptist being dependent on another, he shows that it is much more reasonable to believe that the gospels are practically four independent narratives, written by four authors who had first-hand information, each writing for his own special purpose. Two of them—Matthew and John—were the direct disciples of Jesus, and certainly must have had memories; while the other two—Mark and Luke—received their information from apostles. And, besides, Christ promised them the guidance of the Holy Spirit. At all events, this view gives the sin-smitten world a true and reliable revelation of the plan of redeeming love and grace through the person and work of the incarnate Son of God. Thus we are in possession of the gospel. We hope that this upstanding work will have a wide circulation in America as well as in other lands.

**The Genesis of Genesis.** By D.E.Hart-Davies, M.A., D.D. Fleming H. Revell Co., 158 Fifth Ave., New York, N.Y. \$1.50 Also James Clarke & Co., 9 Essex Street, Strand, London, W.C.2. 3s.6d.

If you want to read a stimulating book, get this one. It has much apologetic value, and helps greatly to galvanize faith in the trustworthiness and historicity of the book of Genesis. The author has deep and technical knowledge of science and archaeology, and constantly appeals to them in his defense of the first book of the Bible. He realizes its essential character. It is the historical basis for all the rest of the Bible. Since it recites the history of the creation of the universe, the origin of man, his fall into sin, and therefore his need of redemption, it is easy to see that, if this history were not true, the whole plan of redeeming grace and power through Jesus Christ would collapse. Therefore the negative critics, who destroy confidence in Genesis as an historical and reliable record, should be made aware of the sapping character of their propaganda. Our author shows, however, that true science, instead of undermining faith in the historical character of Genesis, corroborates it wherever the two

meet. He believes that the days in Genesis I are periods, and thinks that this view harmonizes best with the findings of geology; but he does not believe in evolution, because it has not been verified by facts as we know them. We are inclined to accept Genesis III in a more literal sense than our author does, because we believe our first parents, being real human people, must have lived in the midst of a real natural environment. We also differ from the author regarding the "sons of God" and "the daughters of men" as recorded in Gen.6:1-4. It is absurd to think that fallen angels, who are spirits without bodies, could bring forth offspring with human beings. However, in all other respects we find Dr. Hart-Davies taking a solid position. His treatment of science and archaeology in their relation to Genesis is especially effective.

**Studies in Bible Doctrine.** By William Hoste, B.A. Pickering & Inglis, 14 Paternoster Row, London, E.C.4, England. 2s.6d.

If you have the evangelical mind, begotten by an evangelical experience, you will rejoice in this book, and will derive much help and comfort from it. It is solidly orthodox—one might well say, orthodox to the core. It comprises a brief treatment of the cardinal doctrines of the Christian religion. In every case the doctrines treated are first upheld by depicting their Biblical basis, which is done by a careful exegetical process, often appealing to the original Hebrew and Greek in critical instances. But that is not all: the author also gives the *rationale* of each doctrine, bringing it into the court of reason. The contents of the book are well orientated. The treatment of the doctrine of God is very well done. Then follow in succession discussions of the doctrine of the Trinity, the doctrine of the person and work of Christ, the doctrine of the Holy Spirit, His person and His work, the doctrine of man, and the doctrine of the world's final events (eschatology). The book presents practically a system of Christian doctrine, coupled with a strong apologetic element. While the ground traversed may be familiar to the trained theologian, the treatise will give much information for multitudes of people. They will see how cogently the fundamental doctrines of Christianity can be upheld and defended. We wish everybody could read the chapters dealing with the Atonement. The rationality of the expiatory work of the divine-human Christ is most convincingly presented. The



man-made theories of the atoning work of Christ are shown to be utterly inadequate, failing to probe into the profound nature of the constitution of a moral universe. As a Lutheran, however, we must differ from our author regarding his criticism of the doctrine of the real presence of Christ (pp. 130,131)—a doctrine which we think he misunderstands. Otherwise we give his book our cordial endorsement, and hope it will be widely useful. Such a capable statement of the great doctrines of Christianity is needed today.

## Additional Literary Notes

An address delivered by Henry R. Kandersley, Barrister-at-Law, at the meeting of the Victoria Institute in May, 1932, on *The Bible and Evolution*, has been issued in separate pamphlet form. It is a strong presentation of the arguments against evolution from the evidences of history and science. The commendatory "Foreword" is supplied by Sir Ambrose Fleming, D.Sc., F.R.S., President of the Victoria Institute. You can get this valuable brochure for a sixpence from the publishers, Marshall, Morgan & Scott, Ltd., 1,2,11 & 12 Paternoster Buildings, London, E.C.4.

In Dr. William B. Riley's important volume, *The Perennial Revival* (reviewed elsewhere), there is a chapter entitled "Six Pivotal Points." These points refer to evangelism. They are worth noting and carrying into practice by the churches everywhere. Here they are:

"Get God's Conception of the Soul's Worth;" "Let us Consecrate Ourselves to Soul-Winning;" "Surrender to the Spirit's Counsel;" "Employ the Sword of the Spirit;" "In This, the Divinest Work, Be Direct;" "With Whatever Success Be Dissatisfied." To these points, which are indeed pivotal, we feel like adding: "Fellow-ministers and fellow-church-members, don't be afraid to talk to people about their salvation." It seems that we can talk freely with people about almost everything else, including the self-evident state of the weather; but we are all too shy about speaking to them about their spiritual and eternal well-being. Why?

It is a pleasure to call attention to Philip Mauro's thirty-two page booklet, *Never Man Spoke Like This Man*, which was issued some years ago, but which is of as much apologetic value today as it was then.

An extra effort ought to be made to give it circulation. Mr. Mauro, being a barrister, presents his arguments with lawyerlike force and precision, leaving no loophole for the opponent. In this pamphlet he shows, from the internal evidence itself, that the sayings attributed to Christ in the Gospels prove His Deity; that they are not the sayings of a mere man. If the gospel records do not report His sayings correctly, then the composers of those records "spake as never man spake," and so they must have been divine, and yet were deceivers in attributing them to Jesus. What an absurdity that would have been! So the sayings of Jesus present a double-edged argument; they prove that Jesus was divine, and at the same time that the record must be true. Then Mr. Mauro proceeds to examine one by one the chief sayings of Jesus, and shows over and over again that no mere man could have spoken such marvellous truths. No sayings of such tremendous depth and weight were ever uttered by any other man in the world's history. Prices: cloth-bound, 50 cents; paper-bound, 10 cents.

Requests have come for more information concerning John H. Powell's book, *The Ten Commandments*, referred to on page 71 of this journal for February (1933). This book is published by The Macmillan Co., 60 Fifth Ave., New York City. The price is \$1.50.

In one of the foregoing reviews merited praise has been given to William Hoste's brilliant work, *Studies in Bible Doctrine*. We are much pleased with his treatment of the doctrine of the Trinity: "God is one in respect of Essence; God is three in respect of Persons." There are people today who object to the terms "substance" and "essence" as applied to God. But the term "substance" is used in the Nicene Creed, which most of the evangelical churches accept. Of the Son of God this creed says that He is "begotten, not made, being of one *substance* with the Father." The Athanasian Creed says: "We worship one God in Trinity and Trinity in Unity; neither confounding the Persons, nor dividing the Substance."

So we find the substance doctrine in our Ecumenical Creeds. The term "substance" is used to indicate that God is an entity, a reality, not merely a force or an idea. He is a *noumenon*. But it must be remembered that in using the term "substance" evangelical believers do *not* mean that God is *mate-*

rial substance. God is a Spirit, as Christ Himself taught. Therefore He is spiritual or psychical substance; and such substance is always personal and self-conscious. So God from eternity is spiritual substance or essence—with a threefold self-consciousness, which means the Biblical doctrine of the Trinity—one Godhead subsisting in three Persons. "This is most certainly true."

People who cannot think of any kind of substance except material substance might as well give up trying to form any conception of the Trinity, or of God, or even of the human mind. Thus they might as well abandon the science of psychology (*psuche*, soul or mind, and *logos*, a discourse). There are two kinds of substances that we know anything about—material and mental. Matter is unconscious substance; mind is self-conscious substance. The so-called "dynamic" theory, which holds that there is nothing but force or power working on nothing, is not tenable, and is due to an indeterminate method of thinking. Nobody knows anything about any kind of a force that has nothing to work with and upon. For example, if electricity had no wires to operate with, it could not operate. The basis of all phenomenon is the noumenon.

All persons, whether Lutheran or non-Lutheran, who are interested in profound and discriminating doctrinal discussions will find pleasure in reading *A Brief Statement of the Doctrinal Position of the Missouri Synod* (Lutheran). It is a brochure printed in both English and German, issued by Concordia Publishing House, 3558 South Jefferson Ave., St. Louis, Mo. Price, 10 cents.

This statement was prepared by order of the Synod by a regularly appointed committee, was then submitted to the body, and was adopted at its meeting held in 1932. Here are stalwart statements on the fundamental doctrines of the Christian system. The statements on the Holy Scriptures, the Trinity, the person of Christ, the atonement, etc., are admirable. Perhaps the most distinctive holdings of the Missouri Synod are its doctrines of conversion and election. Conversion is solely the work of God without any cooperation on the part of man. Thus synergism of all kinds is totally rejected. On the "election of grace" or "predestination to salvation," this Lutheran body holds that all persons who are saved have been elected unto salvation by God's eternal decree, not "in view of good works," nor "in view of

faith." However, God has predestined no one to be lost, but men are lost solely because they reject the salvation offered them through the gospel. Then why some persons are saved and others are lost, seeing that all are by nature in the same sinful and helpless condition, is a mystery which is not solved in the Scriptures and which cannot be solved on this side of eternity. It is not, however, a "psychological" mystery, but a "theological" one—that is, it is a mystery of the divine decree and election. There are other articles in this confession that are equally interesting and important.

Some time ago we made mention in these columns of Charles Richet, the French scientist, and of some of his pessimistic utterances. We have had some inquiries regarding him. According to the latest information we have at hand, he is Professor of Physiology in the Faculty of Medicine, Paris, a member of the Academy of Science and of the Academy of Medicine, and the winner of the Nobel Prize for Physiology in 1913. He is the author of a book, entitled *The Impotence of Man* (French title, *L'Homme Impuissant*), which has been translated into English by Lloyd Harvey. It is published by The Stratford Company, 289 Congress Street, Boston, Mass. Price, \$2.00. His philosophy of life may be couched in this crisp sentence: "Let us accept our impotence, or limitations, and be happy."

It will be seen that this is a kind of stoical philosophy. We regard the book as quite pessimistic. This scientist moans because man is chained down to this paltry mass of gas, stone and mud—meaning the earth. He fears that a passing planet or comet may some time strike and shatter our planet. He holds that the great questions of the human mind cannot be answered. Then he names those insoluble problems as follows: Whence came man and whither is he bound? Why is man? Why are stars and solar systems? Why is anything?

It will be seen that this scientist is quite pessimistic regarding the very questions that are fundamental to human well-being and progress—the very questions, too, which are so reasonably answered by the Bible and Christianity. Ought anyone, therefore, to be in a hurry to give up his Christian faith? Modern skepticism almost invariably leads to a dismal and cynical frame of mind. Let the young people of our day "look before they leap."



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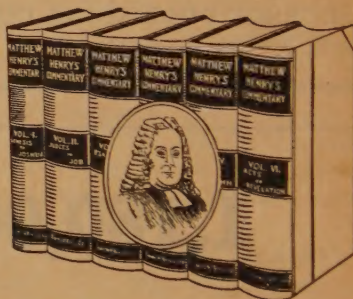
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